

GREEN ANARCHY

ISSUE # 17/SUMMER, 2004

\$4 USA, \$5 CANADA,
\$6 EUROPE, \$7 WORLD
FREE TO PRISONERS

the REVERSE of the
dandelions

An Anti-Civilization Journal of
Theory and Action

THE WALLS COME TUMBLING

*-for Margaret Randall
and Jesus Sepulveda*

HUNDREDS OF BIRDS HIGH IN THE SKY

ARE THEY CROWS OR GEESE? TOO FAR, TOO
HIGH TO SEE!

THEY WHEEL IN GREAT WHEELS,
SPIN OFF IN LONG STREAMS
AGAINST THE SUNSET.

THE TRAFFIC IS THICK IN THE STATE CAPITAL.
IT'S RUSH HOUR.

YET THE BIRDS IN THE AIR ARE HEADED
EVERYWHERE.
PERHAPS THEY ARE CELEBRATING SPRING.
MAYBE JUST STRETCHING THEIR WINGS
BEFORE THEY FLY NORTH TO THE TUNDRA.

ARE THEY CROWS OR GEESE-?-THESE
DRIVERS AROUND ME.
HONKING AND HONKING.
CROAKING BACK TO THE VOICES
SQUABBLING ON AMERICAN RADIO.
BOBBING THEIR HEADS.
SINGING ALONG TO THEIR FAVORITE SONGS.

THEY'RE FLYING HOME, TOO.
HOME TO THE SUBURBS.
HOME TO SILVERTON.
HOME TO EVENING SUPPER.
HOME TO DOUBLE BEDS
AND DREAMS OF THE TUNDRA.

IN MASSIVE WAVES, THE TRAFFIC PASSES
ACRES AND ACRES OF THE STATE PRISON
WHERE BIRDS ARE WHEELING ABOVE
CELL BLOCKS, GUARD TOWERS, SOLITARY
TWO-TIMERS AND CONSECUTIVE LIFE
SENTENCES.

THEY'RE IN FOR LARCENY.
THEY'RE IN FOR GRAND THEFT AUTO.
THEY'RE IN FOR RAPE.
THEY'RE IN FOR MURDER.

JEFFREY LUERS IS IN FOR TORCHING SUVS
AT A DEALERSHIP IN EUGENE.
HE GOT TWENTY-TWO YEARS.
KILLERS OFTEN GET SEVEN.

ON JUDGEMENT DAY, THE JUDGE IN THIS CASE
WILL HAVE A BRIEF EVIDENTIARY HEARING
BEFORE HE IS CONSIGNED TO TREAD THE
WORLD'S OCEANS IN ETERNITY.

ON JUDGEMENT DAY, THE RUSH HOUR
WILL BE RUSHING DOWNRIVER TO JOIN THE SEA

AND THE SEA WILL BE RUSHING INLAND TO
DROWN THE CITIES:

BUENOS AIRES, LONDON, SHANGHAI AND
SAN FRANCISCO

WILL BE SO MANY TOWERS STANDING
IN THE WATERS OF THE WORLD'S SEAS.

SO MANY LONELY TOWERS
LEFT IN THE WAKE OF THE GREENHOUSE
EFFECT, LONELY TOWERS

FULL OF BOAT PEOPLE, HOPING TO FIND A WAY
TO REACH MEXICO CITY, LHASA OR CUZCO.

WILL THAT DESK FLOAT? WILL A TOTE BOARD
TURNED SIDEWAYS,

WITHOUT THE STOCK QUOTATIONS,
MAKE A NICE RAFT TO SAIL DOWN

THE MISSISSIPPI?

CAN YOU EMPTY THE GUTS OF PLASTIC
COMPUTERS AND FIND HAPPINESS
DRIFTING AROUND IN WATERS,

OBSERVING WAVERING STREETS FAR BENEATH
THE WAVES?

THE AZTECS ARE WAITING, THE INCANS ARE
WAITING, THE TIBETANS ARE WAITING.

THEY ARE AWAITING THE ARRIVAL OF THE
INDUSTRIOUS PEOPLE

WHO ARE RUSHING HOME AT THIS VERY MOMENT.

BURNING WITH INTENSITY.

BURNING WITH AMBITION.

BURNING WITH DRIVE TO SELL WEAPONS, OIL,
TIRES, VIOLENCE.

OH, MORE AND MORE VIOLENCE.

MORE AND MORE SELF-RIGHTEOUSNESS.

WHILE BIRDS WHEEL AND PROFITEERS DEAL.

GLACIERS MELT AND POLAR CAPS MELT.

THE LAND-OF-THE-FREE DRIVE HOME

IN THEIR GODDAMNED BIG VEHICLES.

PRISONERS WATCH THE WALLS.

AND THE WALLS CLOSE IN ON US ALL.

-2-29-04

PAUL DRESMAN

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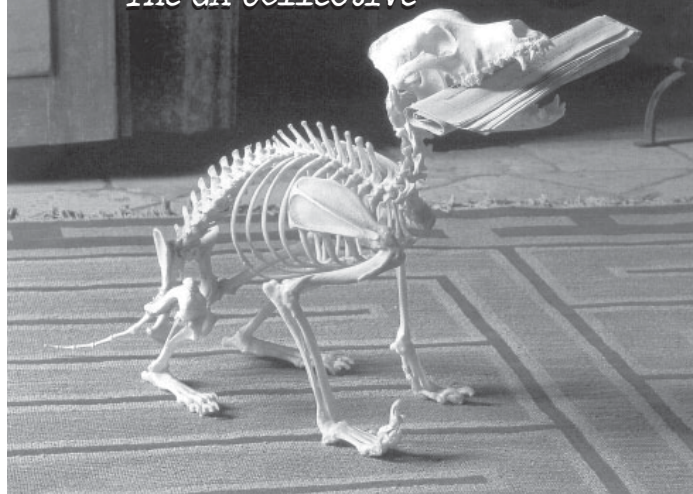
NOTICE TO READERS

Due to a lack of funds, there is a chance that this issue may be our last, at least for *Green Anarchy* as we have known it. Interest in this project has grown significantly, outstripping the means to keep up with it. We have consistently produced a high quality publication that is distributed around the world, usually for free. We are volunteer run, and, along with some generous help, put in much of our own resources to keep it going.

As things stand, each issue costs thousands of dollars (production, postage, etc) and we are running out of money. Dropping the free prisoner subscriptions, going back to a newsprint tabloid, cutting important content, or reducing our publishing schedule are all options under consideration. Yet, we hope none of these measures are necessary.

To put it bluntly, **WE NEED HELP URGENTLY.** We desperately need more people to become subscribers, to hold benefits, or at least pay for the mailing costs for the copies they already receive. Most importantly, we need patrons who can help underwrite what we (and many others) think has become an important global contribution to the fight for liberation. If you don't want to see GA become a memory of the past, please help out in any way you can. It's up to you. Thanks.

The GA Collective





IN THE FASCINATING GAME OF CHESS much is made of the opening move. The opponent who is savvy to the canon of opening analysis, which has been ongoing for centuries, will respond almost automatically. The opening moves among the initiated may be made quickly once the first move and its response have been made. Slow, thought-out deliberation rules the middle game that provides opportunity for some creative tactics born of the actual dynamic of the game at hand. The endgame arrives when the playing field of men and pawns are reduced in number sufficiently for precise and calculated conclusion. The queen is absent from the endgame, having been removed by mutual agreement through a series of moves designed to remove her powerful influence over the terrain, so the king and his closest allies... the church hierarchy (bishops), the military bosses (knights) and their soldiers (pawns) can get down to the business of winning or maneuvering into stalemate. But the queen's potential return is decisive to the outcome. If she shows back up, the game is over unless the opposing queen returns pretty much within the same move. All remaining pawns on the board are potential queens. Any and every pawn that advances to the eighth rank is promoted to...becomes...a queen, an exchange of gender and rank. Experienced chess players rarely play to the actual final winning move (checkmate) in the endgame. The balance between creative finesse and sheer calculability seen in the middle game has tilted heavily toward the mathematical in the end game. Sober, correct analysis. Economy of efficiency..."rules", until the end is precisely foreseeable to both sides and the loser concedes the game.

Games can mirror the rules and rituals of the culture that gives rise to them. Ritual is the deliberate closing-off of a segment or zone of the immediate moment, inwardly *and* outwardly, simultaneously. It is a willful ignorance attempting to ameliorate a broken social bond originally lost perhaps upon the shock of the killing and mutilation of a tyrannical ego in the midst. Chimpanzees, our closest cousins, have been reported to collectively assassinate the "alpha male" among them in a sudden eruption of adrenaline coursing through the entire tribe in an ecstatic moment. The palpable sense of shock and relief is tense and wants resolution. The humyn cerebral cortex is sufficiently complex that psychic sensitivity suggests ritual response. Deliberate, easily repeatable ritual ameliorates, but does not resolve such psychic tension. Ecstatic, spontaneous drumming and dance can and does. It is seen among chimps and humyns and is non-ritual, but among humans can become *Ritualized*, thereby canceling its immediate effectiveness. The ritual response among humyns is sufficient to have established ritual culture, which has elaborately *Evolved* into symbolic culture and its self-referential authority. Cognitive reflection probably co-arises with the leap from ritual to symbol. The limit of symbolic culture is the reign of value-driven utilitarianism in its every guise...an aberrance but not at all *an inevitability*. The original ritual could not have been a necessity giving rise eventually to the supposed inevitability of the-world-as-it-is. It was a deliberate act, not a necessary one. Otherwise it wouldn't have been ritual.

Games can easily become obsessions to minds entangled in symbolic culture. Symbolic culture itself is carried out obsessively and with deadly seriousness. But there seems to have always been

those among us who cannot and will not engage it with the *Appropriate* seriousness...those we call children. Where the depravity of symbolic culture has most advanced, the term "terrible-twos" describes the perhaps strongest moment of nature's resistance to ritual/symbolic authority among humyns. A child in that particular stage



of growth will scarcely submit to even the simplest rituals of eating, sleeping and shitting much less the more complex ones concerning proprieties of selfhood and respect of property. But the natural resistance can and often does continue into later stages of development and into adulthood. Laughter in a solemn setting and other such misbehavior is symptomatic of a level of UN-domestication...a lack of civility, childish frivolity worthy of stern glances and even abusive punishment if the offender is a child and to be pitied, shunned, and despised if he/she is an adult. "Mental health" (behaviorism in one form or another) becomes the concern of the thoroughly symbolized/civilized. Fear, shame and guilt are the most enduringly effective tools by which to draw out and correct the natural impulses still alive in the unconverted, the uncivil, the vulgar.

Some games employ the idea of gaining territory or progressing from point A to point B, usually traversing challenging obstacles. Music-making is generally taught as such a game. The written score is the rule by which it is played. Music-making at its best takes on the character of playful juggling. The thing about playing a game is not to take it so seriously that you lose sight of the fact that it's only a game with made-up rules. The rules can be changed at any time and give the game a new character altogether. Or if the game becomes tiresome, there is always the simple option to quit playing it and either come back to it later or just forget about it without any harm being done. The manufactured, thought-out world of everyday life and death is a vast, complex game that has been taken over by star players whose *Hubris* long ago pushed it beyond the limits of playfulness. They are so obsessed, they will use the deadliest and nastiest means at their disposal to ensure the continuing madness of their lives. And everybody had better appreciate their prowess and rightful place as the gifted players of the game or suffer their devious wrath. Their precarious hold on the game rests upon the rules of the social rituals habituated into the lives of everyone else, keeping us from the spontaneous, ecstatic dance of the chimpanzees...the removal of the showmyn and leaders by means of an explosion of energy, ending the damn game so we can all go about living and playing freely!

The endgame of domination has arrived. The myths and rituals by which we have been mesmerized and befuddled are being cast aside. The sound of the drum, unruly shouting and laughter and the phenomenon of sensual, energetic and unchoreographed dancing are arising everywhere making it clearer all the time that the end of the game won't be ordered and civil as in chess. It'll be more akin to our cousins' way of ending the repressive and annoying antics of the maniacal alpha among them. Reciprocity will occur, the cycle will complete, and the game will end.

Oh, yeah.

Welcome To Green Anarchy

Issue # 17/Summer 2004

Well, here we are again...

Summer, and warmth and passions of all sorts are on the rise. Locally, we're dealing with the same old bullshit: scenesters threatened by opinions and militancy, commies and liberals passing themselves off as anarchists, anarchists passing themselves off as revolutionaries, revolutionaries too concerned about alienating the "masses" or stepping outside the prescribed formula on how to relate to one another as decreed by some over-educated college kids. This is exactly why the affinity or band model is the only viable, AND DESIRABLE, form of self-organization...one reason we are for anarchy. We spend too much time trying to force relationships and situations "to work", and eventually constructing alienating institutions so we can "relate" to each other, and too little time deepening the real and meaningful connections in our lives based on both need and want; with each other, with ourselves, with the earth.

On a global scale, things are even more fucked; no need to get into the long list of events, situations, and observations which reveal the exceeding divergence from life on this death-trip of civilization. But, there is some hope. In Iraq, a daily resistance to the spread of globalization/globalization/empire continues to rage, offering inspiration to the world! In Greece, anarchists prepare for the complete destruction of the Olympics and all that it represents. Throughout the planet the dissatisfied, dispossessed, and domesticated are defying those in control of their lives, little by little, or in great big booms, regaining their power as autonomous beings, and fighting back!

And here in Oregon, there are some positive signs as well. Forest defenders are engaged in a passionate attempt to preserve some of the remaining magical and diverse forests of the Pacific Northwest. Projects of mutual aid and affinity are deepening as lives sort out and grow. All kinds of people are getting prepared for the convergence of anti-civilization anarchists (and others attempting to leave civilization for a healthier and more fulfilling life) this August in one of the amazingly wild places of the southern Cascades (See "Feral Visions Against Civilization" on pg 74). And, of course, as you are now aware, there is a new issue of *Green Anarchy*.

First, we want to apologize for the fuck-up on the cover of issue #16. If you received and opened the last issue, you would have been made quickly aware that it was our Spring issue, but unfortunately, after staring at a computer screen for weeks on end, we missed the fact that it said "Winter" on the cover when we were proof-reading. No big deal for those regularly following *GA*, or those who read the rest of the issue. Sometimes in Eugene, winter seems to just last forever.

We also want to say up front, that this issue was put together quickly. We had a lot of things pulling at us from different directions (some positive, some not)

with lots of changes goin' on this spring. We had less time than usual due to the upcoming Feral Visions gathering and the attempt to get back on schedule for distributors. This being said, we stayed up really late, drank lots of liquids containing caffeine, skipped some meals, and missed out on some healthy experiences and adventures, so we could focus intensely on our short-term mission - getting our quarterly assault on the system out for Summer! And, while we're awfully proud of our accomplishment, we're takin' a break. So place your orders, come out to the gathering, drop us a line, send some cash, or whatever, just know that if you are trying to get a hold of us and it takes a little while, it's probably because we are getting into trouble, or simply enjoying life.

Without dwelling too much on specifics, this issue contains topics including science, utopia, voting, and nihilism. Due to the explosive resistance around the globe this spring, this issue contains our most extensive "direct action" section to date. We also had the opportunity recently to do an interview with anti-civilization author, Derrick Jensen, which also contains a sneak preview from his new book on 'How to bring down civilization'. In the center of the issue is "Back to Basics" volume four, a new 8-page "What Is Green Anarchy?" primer. We hope it opens up new discussions for those who identify as green anarchists and poses challenges to those who don't; serves as a means of clarification for those only somewhat familiar with the concepts; and offers a basic introduction to the general orientation of the green anarchist perspective for those new to it. We hope this issue is rigorous enough to help spur new questions and reinforcing enough to help nurture growth of the anti-civilization outlook, both in theory and in practice.

Finally, we would like to thank all those who contributed to this issue and the project in general. We could not do it without you (no need for names, you know who you are). We would also like to ask those who have contributed in the past to consider helping us out again, in the form of articles, images, poems, rants, reviews, letters, technical assistance, office equipment/supplies, distribution, subscriptions, and most importantly, financial contributions (repeat: and most importantly, financial contributions). We also strongly encourage contributions to our next issue (#18), which will have a theme of "Class Struggle and the Anti-Civilization Critique" (contributions needed by September 11th), and issue #19, which will focus on "Indigenous Resistance to Civilization" (contributions needed by mid-December). Have an incendiary summer, and may you go wild!

revoltin'ly yours,
the Green Anarchy Collective

REVOLUTION > AUTONOMY >

subversion > insurrection > sabotage

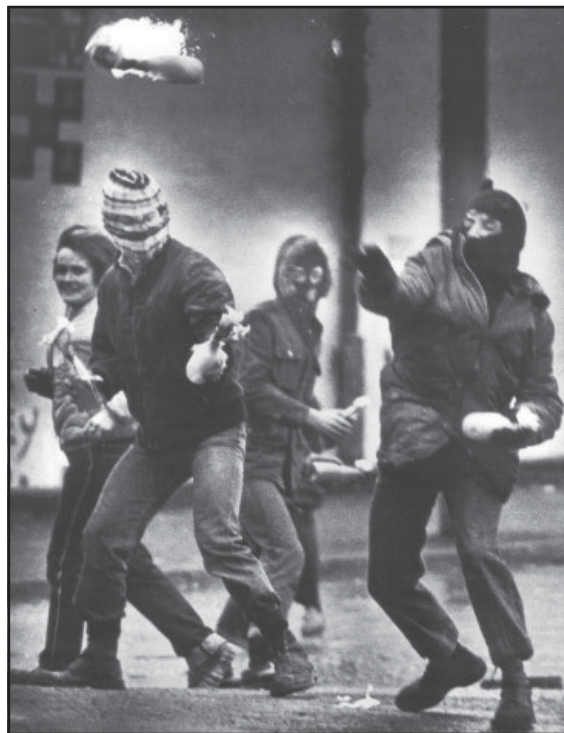


...independence or complete autonomy is free of civilization, free of a social spectacle which operates on institutions such as domestication and technological or authority dependence, this spectacle is seen in the media, from movies to television, billboards to numerous sitcoms which steal the strength of our hearts and replace it with this absurd and tragic entertainment or sentimentality, supposedly "earned" generic and routine nights, where civilization has our potential to adventure under captivity, where the moon is rarely seen behind the walls of capitalist restaurants designed to reassure the symbolism of your industrialist title, a system which trains your satisfaction through blinding you to your desires, veiling your surroundings, certain small yet large everyday examples of this enforcement would be underwear to deodorant, information on palestinian "insurgent hunting" provided by the hunters, or the acceptance of meat, dairy, or other forms of anthropocentrism, all alienate us from our personal nature, mold our sexuality, and rid the wilderness that mother earth grants with an almost civilized myopia, that excludes the inevitable yet smothered concept of seeing beauty in nature, complete autonomy is most defiantly not isolation, but more importantly it is without civilization, a society that operates on authority or restraint through anthropocentrism (the human-centered world) and role, or conformity and law, strips individuals of their freedom or their honest individuality by impeding the ways that come up from their minds or hearts, to retrieve this autonomy we must first resist these

immediate symbols through personal revolution or collective solidarity against cultural supremacy or weakening institutions, later through these subversive tactics, we endlessly attack hurtful and bleeding establishments or machinery internationally enforced through borders and states around the world, in this we will reach autonomy, we will liberate ourselves from an imprisoning soul of apathy, alienation, or domestication, and flee to a dancing or wild spirit, i find it also necessary in this resistance to aid our surrounding inhabitants in an uprising against human civilization, this is necessary for numerous reasons, two major ones being the social principle of anarchy to love, and without this being a variable of our international communiqués it leaves open the possibility of keeping forms of authority within this world (and being blinded to them), we must aid animals to arise against the apathetic and droned humanity which has taken them to a complete state of atrocity and horrific taming or submission, or have turned their kingdom into a ghetto of victims to science, superiority, and the leashes of civil alienation and chains of unnatural appetite, we must never forget our natural roots, the forests and lands, rivers and oceans, the inspiration of the sun, the guidance of the moon, the now feared exploration of canyons, fear to remember the depths of our true mothering reality, this grace under civilization must be a motivation in this eco-war, we must destroy through insurrection this raping predator of civilization over nature, i know as a result of institutions and systems we blindly submit to, many reading this may fear the passion which rambles these words, but these aren't merely words, these are manifestations of a battle, because i know with all my heart,

that if we want to re-connect to life, re-release the earth, untame the wild and liberate the animal, free nature, honest art, and true anarchy, this fight i dream of is indispensable, in fact this battle is inevitable to have all truly live, we must continue to move onward, we must liberate ourselves and the world around us, we must steal our hearts and happiness away from fear and the boundaries of industrial capitalism or civilization, we must declare anarchy by leaving the world around us and fleeing to our original state of independence.

...direct action is art, this subversion is necessary in our resistance, revolution, eco-insurgency, or aided animal uprising, smashing starbucks windows and torching walmarts or farms, buildings, and other external variables of civilization in parades and festivals, active and passionate demonstrations are a painting as far as i'm concerned, a start of inspiration, it shows our hearts and dreams, our love or spirit, our force to be reckoned with, from graffiti to monkey wrenching, these are symbols of our communiqué, direct action is an emotion displayed, and as an artist, i must support it with all my heart, i must aid it to the best of my ability, write of it and be part of its consistency in some way, but we must keep in mind and work toward a new day where underground operation and symbolic sabotage turn to open ended insurrection or creative destruction and a so-called "happy smashing" (really taking the streets back), we must advance this against the advancements or so called "progress" of civilization (with a growing animosity and dream of course), we must grow stronger and more aggressive or direct as new borders are drawn, indigenous peoples colonized, lands raped, wilderness domesticated, laws developed, etc., we must advance our art into real revolution, a green anarchist or eco-warrior



ANARCHY

open insurrection (open also includes other revolutionary desires or lives of course), so we must focus on always getting to a point where we can easily without consequence hit civilization in the weak spot, destroying all the machinery insight of technocratic, industrial, anthropocentric, or capitalist civilization, burning the media or telephone and electrical wires, and releasing our communities wild, attack from the woods the broken down and never brought up again militaries that block out light when the system comes close to failing, for now i'm going to scream lust and solidarity, take direct action, and distribute as much treason as i can write, yet i hope this waters the seed of not only insurrectionary passion, but an overwhelming passion that starts the war of true insurrectionary action

...all sex outside the monogamous and repressive relationships of civilization or this apathetic society is revolutionary sex, we need to start having sex in the streets, fucking (yes fucking) as a form of a direct action upon the asexual fear-filled miserable system which infests our lives, direct action against the boredom distributed by the industrialist culture of civilization, we need to fuck as a form of direct action because its sensation is something that is beyond the main-frame of this repressive society

...you know i cant speak for anyone in the animal and earth liberation fronts, or other international cells like it, but i think that the arson committed is nothing but a flame which manifests a fire of burning hearts that pump an extreme desire for redwoods rather than walmarts, starbucks, and high-rise buildings, and folk songs, artistic screaming, heartbeats, sensational dance or noise rather than fucking deodorant anthems and draining ballots, so next time you hear about a couple elves fucking up a bulldozer, maybe you should find the motivation there, and rip off your clothes, and start dancing, or even better, get out of your arm chair and join this wild revolution

...interdependence now!, this is a known variable of the wilderness, it is the original manifestation of life connection beyond individualism, and the original solidarity, in our flight to nature with anarchy in sight, this provides a safety in danger, knowing the world that exists around us, and the principles that inevitably guide us, we must rise in this with an art of creation and living, and everything our hearts truly desire, the art i scream for and uphold with all my strength i see being displayed through this, interdependence is a lesson of hedonism, it is also a guide to a party, in which it would be a variable of situationism, interdependence is our natural state, in which it would be a true freedom and gift of anarchy, but since we are responsible for smothering it with social institutions like civilization, we must take the playful responsibility to destroy and embrace it once again

BE NOT ELEMENTAL

(Written on stolen paper
while locked in a Mormon church)

THE TOWERING INFERNO!

FIRE AND THE INCANDESCENT VARIETIES OF RESISTANCE TO EMPIRE

If there's one substance that's emblematic of our age, this epoch of turmoil and destruction, it's the resplendent and transformative element of Fire. The Empire is glowing from heat as its physical structures of dominion are set ablaze by a worldwide eruption of insubordination. A counterattack against the reign of capital and property has been ignited by the Earth Liberation Front, who in late April torched an under-construction housing development in Washington state, causing an estimated \$1 million in damages. From British Columbia to Italy, a radiant conflagration has burst forth—both within and outside the State's jurisdiction—and the molotov cocktail has begun to emerge as the favored weapon of the exploited, the flickering beacon of freedom that best exemplifies the spreading dissension.

All spring resistance against the U.S. invaders and occupiers has grown stronger in Iraq. Throughout the country and among various factions or sectors of the people, blows have been delivered against the Empire. Those who would possess everything are being dispossessed. They must try to strike everywhere in the hope that they will be secure anywhere, but in vain. Iraq is only one site of looming failure.

There is no continent safe from the contagion of defiance, to varying degrees. Unsanctioned strikes from Turin to Beirut and the Dominican Republic; native risings in Australia, Canada, Peru, Ecuador and Bolivia; anti-globalization rioters in Guadalajara and Korea; ALF and ELF saboteurs across North America and the U.K.; hackers, punks, and a clearly growing current of anti-civilization sentiment brewing surprises to come.

Also, advanced rot in many of the most developed or established fiefdoms of capital and technology. Stein Ringen's "Message from Norway" was the *Times Literary Supplement* cover story for February 13: "A remarkable study of democracy has reached its conclusion, rule by popular consent is disintegrating before our eyes." Fewer - and not just in Norway - see much point in participating in exercises

of manipulation and humiliation. In pretending that voting exercises control over the conditions of life.

There are signs that the sun is finally setting on the cynical acceptance of helplessness known as postmodernism. Its head-in-the-sand "refusal of overviews" [except its own, that is] is an embrace of victimization and there is less and less space for retreat and avoidance. In so many places, people now have no choice but to fight back.

There are also the more passive forms of resisting domination, often seen where the carcinoma of civilization has reached its most advanced levels of control and oppression. Julian Ryall, for example, writes of "Japan's Secret Epidemic" [Makka Time, May 31]: social withdrawal, even into total solitude, and similar symptoms known as "hikikomori." Children who refuse to attend school, for instance, is a growing social problem, according to Norimitsu Onishi [New York Times, June 6], referring to those who "will never be able to adapt fully to the larger society and, especially, to work in a Japanese company."

American youth almost universally cheat in school and avoid voting. Simon Head's *The New Ruthless Economy* [2004] discusses plummeting job satisfaction. People are exhausted and degraded. And they must, on some level, know it.

Such phenomena, especially Japan's, bring to mind *Treblinka* by Jean-Francois Steiner, a tale of revolt in that death camp. Initially the Nazis exerted so complete a subjugation that the inmate Jews working there became virtual zombies. Every desired act of work required a separate command and operations were thus almost paralyzed. But when the pressure was reduced, prisoners began to plan their successful rebellion, which destroyed most of its apparatus.

Either way, the system faces opposition. Its rule is not secured, its vulnerabilities noticeable, breakdowns now increasingly expected, from whatever quarter. It is time to seize the initiative with victory in mind.



bring it all down.

An Interview with Derrick Jensen

Derrick Jensen is a provocative and unyielding anti-civilization writer and speaker. His works range widely, based on serious research and his own intense experience. They include *Listening to the Land: Conversations about Nature, Culture, and Eros* (1995, 2nd edition 2002); *A Language Older Than Words* (2002); and *The Culture of Make Believe* (2003). He has just released *Strangely Like War: The Global Assault on Forests* (with George Draffan) and *Welcome to the Machine: Science, Surveillance, and the Culture of Control*. He is currently working on a book on bringing down civilization, with the working title, *What Goes Up...*

Derrick has been pushing the envelope for some time now. Each new book is as eagerly awaited as it is vitally needed. Thank you, Derrick!

Can you tell us about your current project (How to bring down civilization)?

Derrick: This book originally was going to be an examination of the circumstances in which violence is an appropriate response to the ubiquitous violence upon which our culture is based. More specifically, it was going to be an examination of when what Franz Fanon called counterviolence is an appropriate response to state—or corporate—violence. I wanted to write that book because whenever I give talks in which I mention violence—suggesting that there are some things, including a living planet (or more basically clean water and clean air, by which I mean our very lives), that are worth fighting for, dying for, and killing for when other means of stopping the abuses have been exhausted, and that there exist those people (often buttressed or seemingly constrained by organizations) who will not listen to reason, and who can be stopped no way other than through meeting their violence with your own—the response is always the same. Mainstream environmentalists and peace and justice activists put up what I’ve taken to calling a “Gandhi shield.” Their voices get thin, and I can see them psychically shut down. Their faces turn to stone. Their bodies do not move, but the ghosts of their bodies form fingers into the shapes of crosses trying to keep vampires and evil thoughts at bay, and they begin to chant “Gandhi, Dalai Lama, Martin Luther King, Gandhi, Dalai Lama, Martin Luther King” in an effort to keep themselves pure. Grassroots environmentalists generally do the same, except after the talk some will sidle up to me, make sure no one is watching, and whisper in my ear, “Thank you for raising this issue.”

“... I do think civilization will come down—whatever that means, however it’s accomplished, through oil-based collapse or if we help it along—within the next ten (years). Things will continue to get worse for some places after that, but there are other places who will then be able to breathe a sigh of relief, and begin to recover.”

Often, young anarchists get excited, because someone is articulating something they know in their bones but have not yet put words to, and because they’ve not yet bought into—and been consumed by—the culture. The most interesting response comes from some of the other people with whom I’ve spoken: survivors of domestic violence, radical environmentalists, Indians, farmers, and prisoners (For three years I taught creative writing at Pelican Bay State Prison, a supermaximum security facility here in Crescent City). Their response is generally to nod slowly, look me hard in the eye, then say, “Tell me something I don’t already know.” Some will say, “What are you waiting for, bro? Let’s go.”

A major reason for the difference in response, I realized a long time ago, was that for none of these latter groups is violence a theoretical question to be answered abstractly, philosophically, or spiritually (I’m not saying, of course, that all spirituality is abstract, but merely that for some people, and indeed for some entire traditions, spirituality can certainly be a way to transcend, i.e., avoid, embodied responses), as it can often be for more mainstream or armchair activists, for those who may not have experienced violence in their own bodies, and whose concerns can then be more distant, even—and I’ve seen this a lot—becoming political or philosophical games instead of matters of life and death. The direct experience of violence, on the other hand, often brings these questions closer to the people involved, so the people are not facing the questions as “activists” or “feminists” or “farmers” or “prisoners,” but rather as human beings—animals—struggling to survive. Having felt your father’s weight upon you in your bed; having stood in clearcut-and-herbicide mooncape after mooncape, tears streaming down your face; having had your children taken from you, land stolen that belonged to your ancestors since the land was formed, and your way of life destroyed; having sat at a kitchen table, foreclosure notice in front of you for land your parents, grandparents, and great-grandparents worked, shotgun across your knees as you try to decide whether or not to put the barrel in your mouth; feeling the sting of a guard’s baton or the jolt of a stun gun (“I was tired,” one of my students wrote of being so hit, “I was 20,000 volts of tired”)—to suffer this sort of violence directly in your body—is often to undergo some sort of deeply physical transformation. It is often to perceive and be in the world differently.

Not always. We can all list political prisoners who have been tortured, nuns who have been raped, who have emerged from these horrors uttering forgiveness for their tormentors. But this is not, for the most part, the experience of the people I have met—(funny, isn’t it, how the ones who forgive are the ones whose stories we’re most likely to hear: could there possibly be political reasons for this? Remember, all writers are propagandists)—and I am not convinced that this forgiving response is

necessarily and generically better, by which I mean more conducive to the survivor's future health and happiness, and by which I mean especially more conducive to the halting of future atrocities.

Because the response by pacifists to any suggestion of counterviolence is so predictable, I got tired of having to answer the same tired and meaningless objections time and again, and decided to write a book I could hand them. But then I decided that I didn't want to go for such small game, and I wanted to go after the big target. I wanted to write about how to bring down civilization.

At first the book was going to be some sort of "how to," with instructions on everything from how to blow up a dam to how to take down a cell phone tower. But I realized early on that I couldn't write that. You have probably never in your life seen someone as mechanically inept as I. I could neither erect nor take down a cell phone tower to save my life. There are other people who know how to hack, and who know their way around those issues. I am good at what I do, which is articulate those things we all know in our hearts are true, and in so doing give other people courage, and perhaps help them to not make stupid mistakes that cost them their lives. Further, the notion that there is one prescription that anyone can give is the same old authoritarian nonsense. I don't want for people to listen to me. I want for them to ask their landbases what their landbases need.

So now the book is something else. A lot of my indigenous friends tell me that the first thing we have to do is decolonize our minds, and I hope the book accomplishes that. Activists with whom I have shared the book have told me it is one of the most thorough and unassailable articulations of why we need to actively bring down civilization now that they have ever seen. And I have shared the book with some who are not quite so radical, who have responded, "Oh, you make it quite clear that the only reasonable thing to do is bring it all down."

Why do you write? What is your main objective?

Derrick: My main objective is to bring down civilization. Actually that's not quite true. My main objective is to live in a world with more wild salmon every year than the year before, more migratory songbirds, more natural forest communities, more fish in the ocean, less dioxin in every mother's breast milk. And I'll do what it takes to get there. And what it will take is for us to dismantle everything we see around us. It will take, at the very least, the destruction of civilization, which has been killing the planet for 6000 years.

I write because I am a recruiter for this revolution, in favor of life, and against civilization.

Has there been a shift or movement in your thinking as you've been writing books?

Derrick: The more writing and thinking and feeling and observing that I do, the more clear it becomes to me that civilization needs to come down now.

It seems that the personal "I" is generally present/prioritized in your writing. . . what does this style of writing mean to you - or how does it connect with your perspective of the world you envision?

Derrick: I get really tired of writers pretending that they are "objective," and presenting what they have to say as some sort of universal truth. I want to be upfront about my biases. I also don't want to pretend that I

know more than I do. There are times that I get confused, and I don't want to pretend that doesn't happen. There are times I contradict myself. Good, life is sometimes contradictory. And there are times when I fall prey to the same assumptions as the culture, and I want to acknowledge that in myself as well. I don't want to lie.

Do you see developments in society or events, such as the failing of the U. S. occupation of Iraq, leading to openings in the direction of new ideas, subversive ideas out there?

Derrick: Honestly I don't. Not there. That's not to say they aren't there. But I just don't see any.

Here's the place I do, however. Years ago I read Oswald Spengler's *Decline of the West*. It's a long book, from which I really remember only one image. I think Spengler would be pleased at what it is. A culture is like a plant growing in a particular soil. When the soil is exhausted—presuming a closed system (ie, the soil isn't being replenished)—the plant dies. Cultures—or at least historical (as opposed to cyclical) cultures—are the same. The Roman Empire exhausted its possibilities (both physical, in terms of resources, and psychic or spiritual), then hung on decadent—I mean this in its deeper sense of decaying, although the meaning having to do with debauchery works, too—for a thousand years. Other empires are the same. The British Empire. The American Empire. Civilization itself has continued to grow by expanding the zone from which it takes resources. The plant has gotten pretty big, but at the cost of a lot of dead soil. The point is that it's becoming increasingly clear that civilization is reaching its endgame. At the very least because the oil age is about to come to an end.

What do you think things will look like in, say, 5 years?

Derrick: Terrible. Things are bad and they will continue to get worse. Those in power won't roll over because they suddenly understand they are killing the world. Nor will the mass of Americans suddenly rise up and say, "Yes, we understand." It just won't happen.

But I do think civilization will come down—whatever that means, however it's accomplished, through oil-based collapse or if we help it along—within the next ten. Things will continue to get worse for some places after that, but there are other places that will then be able to breathe a sigh of relief, and begin to recover.

You recently released a book on de-forestation with George Draffan (*Strangely Like War: The Global Assault on Forests*). Can you talk a little about the connection between that subject and domestication, the subjugation of women, and the general trajectory of civilization?

Derrick: In many ways it doesn't matter what thread you choose to examine, they all lead to the same place. We wrote in that book about the necessary relationship between civilization and deforestation. The first written myth of this culture was Gilgamesh cutting the forests of what is now Iraq. Someone once wrote that forests precede this culture, and deserts dog its heels. That's true. But we could say the same thing about depletion of fisheries, pollution, what have you. And this culture of course subjugates women.

(continued on next page)

It's all about setting up a hierarchy, where those at the top are entitled to take whatever they want from those below, and where violence done by those above to those below is invisible, and violence done by those below to those above is blasphemous. The men at the top are entitled to the bodies of women, the bodies of trees, the bodies of whomever they want. And they are entitled to use whatever violence they wish to take them. If the women fight back, they are of course destroyed.

How do you see most people on the planet shifting back/forward to a way of life congruent with the values and methods you write about?

Derrick : Many of the fiscally poor already more or less live there. Or close enough for right now. And the rich won't give up their addictions until they are no longer able to satiate their addictions. I don't see most people shifting at all, actually. Most often change, at least on a social level, occurs the way Max Planck described it, "[A] new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it."

Here are some sections from my new book [tentatively titled, "*What Goes Up...*"]. I think they help address this point:

"I don't think most people care, and I don't think most people will ever care. We can trot out whatever polls we want to try to prove most Americans actually do care about the Environment™, Justice™, Sustainability™—that they care about anything beyond being left alone to numb themselves with alcohol, cheap consumables, and television. We can cite (or make up) some poll saying that all other things being equal, 64 percent of Americans don't want penguins to be driven extinct (unless saving them will even slightly increase the price of gasoline); or we can cite (or make up) some other poll saying that 22 percent of American males would prefer to live on a habitable planet than to have sex with a supermodel (this number climbs to 45 percent if the men are not allowed to brag about it to their friends).[i] But the truth is that it's just not that important to most people, it in this case being the survival of tigers, salmon, traditional indigenous peoples, oceans, rivers, the earth; it also being justice, fairness, love, honesty, peace. If it were, "most people" would do something about it.

Sure, most people would rather that they themselves be treated with at least the pretense of justice, fairness, and so on, but so long as those in power aren't aiming their Peacekeepers™ at me, why should I care if brown people living on a sea of oil a half a world away get blown to bits? Likewise, so long as the price of my prescription anti-depressants stays reasonably low and the number of TV channels on my satellite dish stays high, why should I care that some stupid fish can't survive in a dammed river? It's survival of the fittest, damn it all, and I'm one of the fit, so I get to survive. Another way to talk about people not caring what happens to the world is to talk about rape, and child abuse. Most rapes are committed not by burly strangers breaking into women's homes, nor by pasty-faced perverts lurking outside schools and in internet chat rooms, but instead by fathers, brothers, uncles, husbands, lovers, friends, counselors, pastors: those who purport to love the women (or men) they hurt. Similarly, most children are not abused by thugs who kidnap them and force them to act in porn films, but by their caretakers, those, once again, who purport to love them, who are supposed to help them learn how to be human beings. And of course these caretakers are taking care to teach these children how to be civilized human beings: teaching them that the physically powerful exploit and do

violence against the less physically powerful; teaching them that exploiters routinely label themselves and probably believe themselves—caretakers as they destroy those under their care; teaching them that under this awful system that's the job of caretakers; teaching them that life has no value (for of course we are all born with the knowledge that life has value, a knowledge that must be beaten, raped, and schooled out of us).

Those doing the raping, beating, schooling, are not only some group of strange "others": "trailer trash," "foreigners," "the poor." They include respected members of this society. Within this culture, they're normal people. Their behavior has been normalized.

If normal people within this culture are raping and beating even those they purport to love, what chance is there that they will not destroy the salmon, the forests, the oceans, the earth?"

"Why civilization is killing the planet, take seventeen. Two words: Detroit Tigers. No, not because the Tigers are so terrible that they threaten life as we know it—although they are bad, historically bad, bad enough that if there were a hypothetical contest between the 2003 Tigers and the legendary 1899 Cleveland Spiders (20 wins, 134 losses: .130 winning percentage), the only reason the 2003 Tigers would win is because everyone who played for the Spiders is long-since dead[x]—but because more people care about Detroit Tigers than real ones.

I've commented elsewhere how deeply it saddens me that hundreds of thousands of Americans attend sporting events each night, and millions more watch on TV, yet if we try to get a rally together to do something—anything—to save salmon, we're lucky to get fifteen people, and they're the same ones who showed up last week to protest the circus, and the week before to hold signs decrying increases in the military budget.[xi] You could argue that the difference is advertising—if smooth-voiced announcers constantly exhorted us to blow up dams, and if newspapers daily devoted a dozen pages to the travails of endangered species, then more people would care.

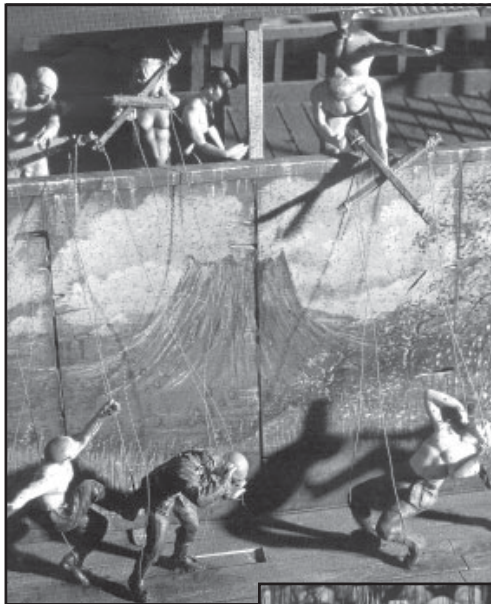
Maybe.

I doubt it.

There's a deeper point to be made here, which is that what

people want can to some degree be told—more or less tautologically—by what they do. If more people go to see the Detroit Tigers every summer night than do anything to save real tigers from extinction, it's probably because that's what they want to do.[xii]"

"It should be obvious that what is true on the personal level is even more true on the social level. One reason I have recovered from my childhood to the degree that I have is that I have worked very hard at it, and have had the loving support of my friends, my mother, and my sister. If I've had to work this hard to make a life after only a formative decade of violence when I was young (as well as coercive schooling, ubiquitous advertising, and the other ways our psyches are routinely—almost mechanically—hammered into, or rather, out of, shape); and when there are so many people who have for whatever reasons not had the opportunity or ability to do this work, and so who are passing on their pain to those others who have the misfortune of coming into contact with them (and we should acknowledge that those suffering this misfortune include at this point more or less every human and nonhuman on the planet); and when this culture rewards anti-social behavior (meaning behavior that destroys human and non-human communities); how much more difficult it is and must be for an entire culture to change.



More clarity: When I say that most people don't care, I mean this in the most popular sense of the word care, as in, "If people just cared enough about the salmon, they would act to protect them from those who are killing them." Obviously they don't care, or they would do what it takes to save them: We're not that stupid, and these tasks are not cognitively challenging, once you drop the impossible framing conditions of civilization's perpetual growth and perceived divorce from the natural world (and its perceived divorce from consequence).

There is a deeper sense, however, in which having been inculcated into this death cult(ure), we do care about salmon and rivers and the earth (and our own bodies): we hate them all and want to destroy them. Otherwise why else would we do it, or at the least allow it to happen?

Fortunately, there is an even deeper sense in which we do care. Our bodies know what is right, if only we listen to them. Beneath the enculturation, beneath the addiction, beneath the psychopathology, our bodies remember that we are meant for something better than this, that we are not apart from our human and nonhuman communities, but a part of them, that what we allow to be done to our landbase (or our body) we allow to be done to ourselves. Our bodies remember a way of being not based on slavery—our own and others'—but on mutual responsibility. Our bodies remember freedom. Our bodies remember that our intelligence is meant for something better than building monuments to death, that our intelligence is meant to help us connect to the rest of the world, to understand, communicate, relate. Our intelligence is meant, as are the particular intelligences of rivers and manatees and panthers and spiders and salmon and bumblebees, to help us realize and participate—play our part—in the beautiful and awesome symphony that is life.

There are many who will never be able to reach these memories, to accept them in a way that leads them away from their addiction to slavery, their addiction to civilization. That is a tragedy: personal, communal, biological, geological.

But there are others—many of them—who can and do remember the knowledge of bodies, and who are willing to do what is necessary to protect their bodies, their landbases, to stand in solidarity with salmon, grizzlies, redwoods, voles, owls, to work with these others—as humans have done forever outside the iron shackles of civilization—for the benefit of the larger community. And that is a beautiful and powerful and moral thing. It's also really fun. You should try it sometime."

[i] These poll results are of course jokes. [x] It's hard to snare a fly when you're six feet under. [xi] I've never understood why more people don't do protests. They don't really accomplish anything, but they're pretty darn fun. [xii] Of course we can say the same thing about the Cleveland Indians, and many other sports teams.

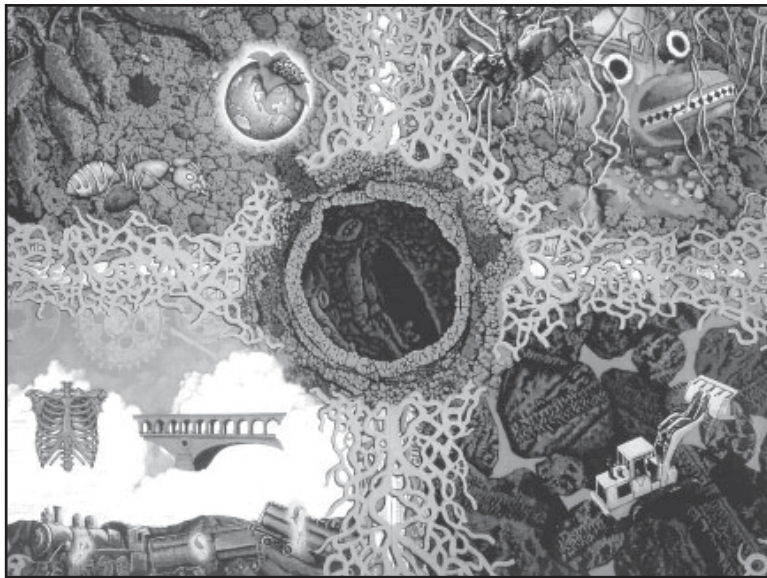
The constant resistance that we (anarchists) maintain across political lines is one of destroying the state (and for some of us, civilization). While we all "project" ourselves into exhaustion, it seems we risk losing our focus on relationships. How do we keep that focus while we continue to fight the system? How do we maintain or achieve balance?

Derrick: I don't know what this question means. I don't feel exhausted. I get tired from touring or from working hard, but I'm having a great time. I watch my sleep, and make sure to not tire myself too much. And my relationships are fine. I'm happy, and I've achieved a balance, I guess. How do I do it? I don't know. I got an email a while back from someone who asked: "How is your sexuality/sensuality being affected by your increasing mental aggression against forces over which you have little control [sic].

How does the anger effect [sic] personal relationships. Are you still hugging trees or do you now have a human in bed with you?"

My first thought was to respond that whether my anger at the dominant culture's destruction of the planet affects my sex life is a question to which she will never know the answer. One of the main problems with her questions (apart from the fact that my relationship life is none of her goddamn business—we do, however, live in a culture of voyeurs, of spectators, so I probably shouldn't be surprised) is the premise that because I'm angry at the culture I'm angry at my friends. That's just plain silly. My anger isn't a shotgun, going off at random. My anger is aimed. I'm angry at the culture. I'm angry at those who are killing the planet. I'm not angry at random people, especially not at those close to me. That would be really abusive.

One more thing to add about how I keep balance, and how I don't get exhausted: **I don't allow assholes in my life. I kick them out. I've taken on a one-strike-you're-out policy for abusers.** That's a big reason I'm happy, and a big reason I can work so hard. I've surrounded myself with really genuinely nice people. My friends are wonderful. Part of that is them being wonderful people, and part of that is that I no longer tolerate abusive behavior toward me or those I love. That includes the natural world.



Do you have much hope that we can heal from the deep and pervasive wounds (both physical and psychological) caused by thousands of years of patriarchal/domesticated control and brutality? How about the rest of the planet?

Derrick: If humans survive, they will eventually heal, or they won't survive. It's that

simple. I don't know about the rest of the planet. How long will it be before people can drink from the Rio Grande? How long before pervasive carcinogens are gone? It's too late for the passenger pigeons. If civilization disappeared tomorrow, salmon would survive. If it takes another 20 years, I don't think so. It's a case-by-case basis. Much is gone. Much is going fast. Much will never come back. Some will, if civilization comes down soon enough.

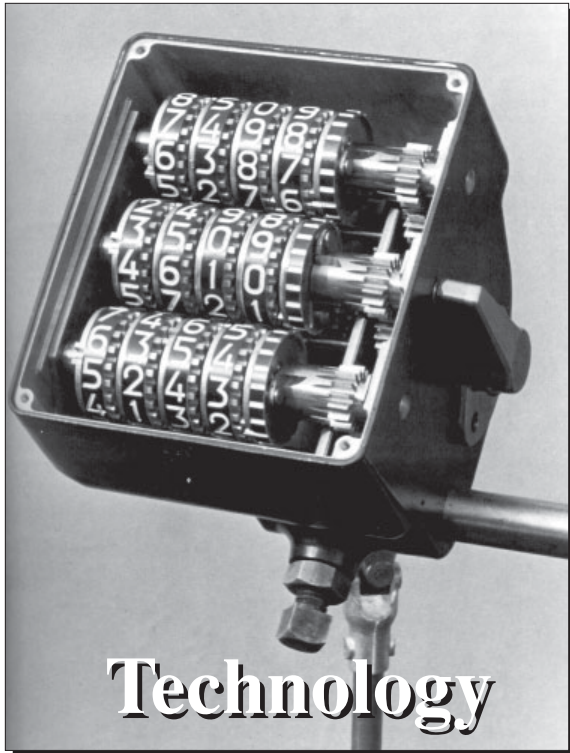
What keeps you going?

Derrick: I'm really really happy. I love my life, and I love life. I am a complex enough being that I can hold in my heart tremendous sorrow at what is being destroyed, awe and love at the beauty that is here, rage and hatred against those who are killing the planet, love for my human and nonhuman friends, and joy at how wonderful life is. All of these feelings, love, sorrow, rage, hatred, joy, and so many others, are what keep me going.

And there's an Irish proverb that I love: Is this a private fight, or can anybody enter?

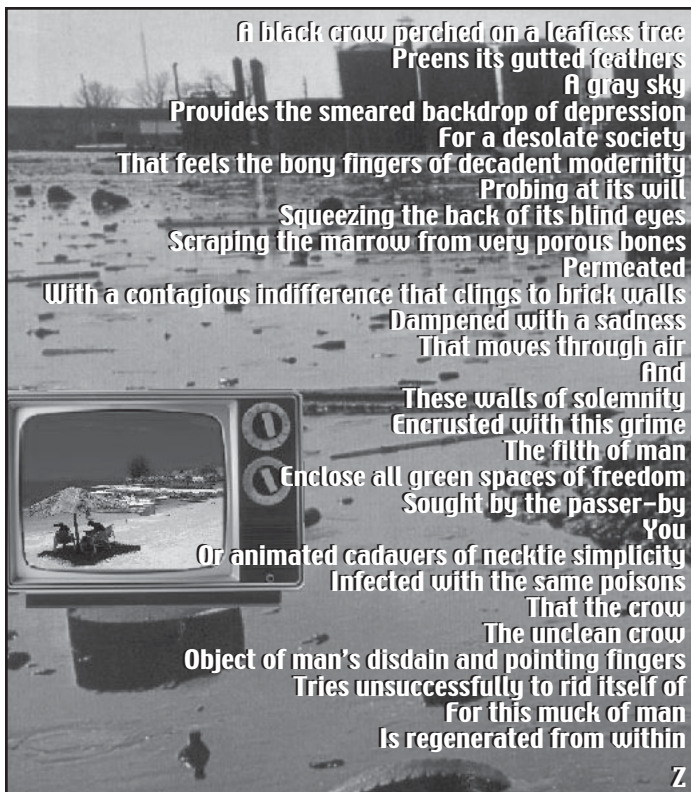
It is tremendous fun to fight for what is right. I keep thinking about one of those lines thrown out all the time by pacifists: If we fight them, we run the risk of becoming like they are. Heck, when I was younger (and stupider) I threw that line out myself. But it's nonsense. If we DON'T fight them, we run the risk of becoming slaves, like they are. Fighting for our lives, and for our freedom, however, is what wild and free beings do. And it's a hell of a lot of fun.

*For more info on Derrick, check out:
www.derrickjensen.org*



Technology

Tech-nol-o-gy *n.* According to Webster's: industrial or applied science. In reality: the ensemble of division of labor/production/industrialism and its impact on us and on nature. Technology is the sum of mediations between us and the natural world and the sum of those separations mediating us from each other. It is all the drudgery and toxicity required to produce and reproduce the state of hyper-alienation we languish in. It is the texture and the form of domination at any given stage of hierarchy and commodification.



The Nihilist's Dictionary

Those who still say that technology is "neutral", "merely a tool," have not yet begun to consider what is involved. Junger, Adorno and Horkheimer, Ellul and a few others over the past decades - not to mention the crushing, all but unavoidable truth of technology in its global and personal toll - have led to a deeper approach to the topic. Thirty-five years ago the esteemed philosopher Jaspers wrote that "Technology is only a means, in itself neither good nor evil. Everything depends upon what man makes of it, for what purpose it serves him, under what conditions he places it." The archaic sexism aside, such superficial faith in specialization and technical progress is increasingly seen as ludicrous. Infinitely more on target was Marcuse when he suggested in 1964 that "the very concept of technical reason is perhaps ideological. Not only the application of technology, but technology itself is domination...methodical, scientific, calculated, calculating control." Today we experience that control as a steady reduction of our contact with the living world, a speeded-up Information Age emptiness drained by computerization and poisoned by the dead, domesticating imperialism of high-tech method. Never before have people been so infantilized, made so dependent on the machine for everything; as the earth rapidly approaches its extinction due to technology, our souls are shrunk and flattened by its pervasive rule. Any sense of wholeness and freedom can only return via the undoing of the massive division of labor at the heart of technological progress. This is the liberatory project in all its depth.

Of course, the popular literature does not yet reflect a critical awareness of what technology is. Some works completely embrace the direction we are being taken, such as McCorduck's *Machines Who Think* and Simons' *Are Computers Alive?*, to mention a couple of the more horrendous. Other, even more recent books seem to offer a judgement that finally flies in the face of mass pro-tech propaganda, but fail dismally as they reach their conclusions. Murphy, Mickunas and Pilotta edited *The Underside of High-Tech: Technology and the Deformation of Human Sensibilities*, whose ferocious title is completely

undercut by an ending that says technology will become human as soon as we change our assumptions about it! Very similar is Siegel and Markoff's *The High Cost of High Tech*; after chapters detailing the various levels of technological debilitation, we once again learn that it's all just a question of attitude: "We must, as a society, understand the full impact of high technology if we are to shape it into a tool for enhancing human comfort, freedom and peace." This kind of cowardice and/or dishonesty owes only in part to the fact that major publishing corporations do not wish to publicize fundamentally radical ideas.

The above-remarked flight into idealism is not a new tactic of avoidance. Martin Heidegger, considered by some the most original and deep thinker of the 20th century, saw the individual becoming only so much raw material for the limitless expansion of industrial technology. Incredibly, his solution was to find in the Nazi movement the essential "encounter between global technology and modern man." Behind the rhetoric of National Socialism, unfortunately, was only an acceleration of technique, even into the sphere of genocide as a problem of industrial production. For the Nazis and the gullible, it was, again a question of how technology is understood ideally, not as it really is. In 1940 the General Inspector for the German Road System put it this way: "Concrete and stone are material things. Man gives them form and spirit. National Socialist technology possesses in all material achievement ideal content."

The bizarre case of Heidegger should be a reminder to all that good intentions can go wildly astray without a willingness to face technology and its systematic nature as part of practical social reality. Heidegger feared the political consequences of really looking at technology critically; his apolitical theorizing thus constituted a part of the most monstrous development of modernity, despite his intention.

Earth First! claims to put nature first, to be above all petty "politics." But it could well be that behind the macho swagger of a Dave Foreman (and the "deep ecology" theorists who also warn against radicals) is a failure of nerve like Heidegger's, and the consequence, conceivably, could be similar.

The Nihilist's Dictionary was originally a regularly running column by John Zerzan in *Anarchy: A Journal of Desire Armed* almost ten years ago. The entire dictionary can be found towards the end of John's book, *Future Primitive* (Autonomedia/Anarchy), and in a zine format available from our distro.

THE GARDEN OF PECULIARITIES

fragment 12

fragment 15

by Jesús Sepúlveda

Patriarchy manifests itself clearly in daily human interaction. If a man has a strong personality, he is considered charismatic. But for a woman the system assigns the pejorative marks of bitch, dyke, or meddler. Patriarchy is a reality of oppression and control. It reaffirms itself with rape and physical violence. And it exists in the sense that the genders are separated into categories whose ideological essence lies in the presumption of certain physical characteristics: psychological, social, emotional, intellectual, moral, etc., distinguished by gender. To think, for example, that women are in general one way and men in general another presupposes the existence of profiles determined categorically by sex: men on one side, women on the other. Patriarchy is, on the one hand, a discourse written by men to justify masculine privilege and, on the other, a repressive political practice. It is ideology and power. And it depends on gender separation. Otherwise, the whole world would degenerate. In order to dismantle patriarchy, it is necessary to recreate another discourse, a discourse that will not only degenerate ideology but also establish a new form of political relationships.

Politics is a notion proceeding from the concept of “polis”: the ancient Greek city, which was the germ of Western civilization. Its organization is configured definitively by the Roman idea of “public thing” (from the Latin “res publicus”). In ancient Rome, public—or common—matters were in the hands of a group of patrician men. Early on they wrote the law that relegated women to another space, outside of the public space. In Greece, poets were also expelled from this public space. The Platonic project of the “Republic” did not consider either artists or poets to have sufficient merit to integrate into matters of state. Of course, women were relegated to the home. In reality, everyone except the patricians was expelled from public matters. In order to justify the expulsion of the aesthetic from public matters, Plato repeated insistently “poets were liars,” given that they did not fit with his sophist logic. In the same way, they were also considered *effeminate* and *sentimental*. This is something that is still repeated and thought in various circles, especially those relating to power. The infantilization of women, poets and artists, of indigenous people, minorities, primitive cultures, etc. has been carried out through exile to the feminine sphere. This is associated pejoratively with the weak, emotional, and illogical. Said notion was early on learned via force by the colonized communities and later universalized by the civilizing *logos*: instrumental logical thought. So, the public thing (res publicus) reifies social and intersubjective interaction among humans and accelerates the process of reification.

In Spanish, to speak of “reses” (cows)—to refer to cattle—is to speak of things. For the *logos*, nature is a thing that is instrumentalized. Patriarchy has instrumentalized not only women, but also men. It is, to be sure, an ideological ramification of instrumental reason, because it constructs generic categories between men and women in order to suppress and control.

Peculiarity dismantles these categories. A woman is a peculiar and unrepeatable creature. A man is another peculiar and unrepeatable creature. The categories “woman” and “man” tend to annul this peculiarity while simultaneously engendering separatism. Maybe the only possible politics that truly destroys hierarchical forms of social and intersubjective interrelation would be through the carnival. This is a festival in which all of the petals of human peculiarity unfold without systemic bases, except those ordered by nature itself. And it should be celebrated every day. All of us have a place in the planetary garden: men and women, boys and girls, the elderly. Our biological differences or sexual preferences do not have to mean that some are banished from the planetary garden. The distinction between private and public has been constructed artificially in order to guarantee the repressive functioning of patriarchal control. To abolish this distinction would also mean abolishing gender notions that marked the beginning of Western civilization.

The notion of humanity is tied to the notion of the world.

Its origin is religious. In the West, for example, God created man and later woman. When they ate of the fruit of the tree of knowledge, an enraged God threw them out of paradise, forcing humanity to live outside of the Garden of Eden and to incessantly search for a salary and a roof for shelter. This is the justifying narrative of domestication. Thus, God put humanity into the world. In this same way, the European world was characterized by human presence. This narrative was called the Sacred Word or Bible. The sacred texts of the Middle East had other names: the Koran, Talmud, or Torah. In these narratives, the correspondence between humanity and the world was built on the concept of the chosen people: the sons of Allah or Jehovah. This religious vision is also found in some indigenous cosmologies. For example, in the sacred Mayan-Quiché text Popul Vuh, the creators put the “men of corn” on earth. In this way the triumvirate of creation, humanity and world form a discursive triangle—ideological and religious—that explains life through fantasies and founding myths.

These notions fell into crisis with the European conquest. For the conquistadors, the possibility that other human beings could exist in unknown lands complicated their traditional worldviews, given that it refuted their theological doctrines of creation and that it deconstructed the official view imposed by clergy. For the indigenous, the bearded men from across the sea were demi-gods. Lamentably, the indigenous discovered their invaders’ true natures too late.

In this context of ideological conflict, the idea of the New World solved the European ideological crisis and began the long and sad cosmogonic, social and vital crisis of the indigenous peoples. Colonization starts with notions of humanity and the world. And these same notions galvanized the push to modernity that among other things humanized nature while naturalizing control over nature.

Beyond Utopian Visions

The Rejection of a "Perfect" Society

by A. Morefus

Anarchy is the opening up of boundless potentiality, not a social, political, economic, or moral program for an ideal society. A major element of the civilizing process is a quest for a "perfect" society; one which strives for social peace (which is not a peaceful society, but instead the acquiescence of a population of ruled), the efficiency of a machine, and moral purity in accordance with the dictates of those in charge (which is simply propaganda to obtain the first two goals). While the intentions of many of the historical utopian architects may have been to improve the "quality of life" for the "common person", their visions were still contaminated with most of the baggage of the dominant system, and inherently authoritarian, nothing more than another technique for social programming. No matter its specific design, utopia is a singular worldview, a standardizing framework placed over the organic nature of life. It is an imposed structure manufactured on the drafting boards of those who think they know how society could run better, or worse; how it SHOULD function. Utopia is simply not an anarchist project.

Comparable to the contemporary Left's numerous delusions of a "sustainable" and "compassionate" global society (e.g. socialism, communism, federationism, pacifism, veganism), or the neoliberal capitalist project, Utopia is progressive in nature; striving to reveal and proceed along a supposed ideal evolution of humans. Utopians see a world which is inherently foul and chaotic and in need of development from the rudimentary primordial soup of our genesis, through our "backward" and "savage" ancestors, to the "enlightened" modern human (and in some cases the cyborg post-human). Rational efforts to remake class society and its institutions into an egalitarian and morally correct machine applies to not only the numerous

self-described utopian blueprints and endeavors, but also to just about all socialist, communist, and even anarchist visions. As anarchists, truly open to the infinite possibilities of unfettered dreams and liberated desires, the limitations and restrictions of the utopian direction can only be a suffocating enterprise.

The term *Utopia* was coined by "Sir" Thomas More in his novel of that name. Derived from the Modern Latin/Greek words: *Eutopia* (meaning 'good place') and *Outopia* (meaning 'no place'), the irony of the word and his novel, meant as a satire of 16th century England, is often missed. More, while yearning for a moral and Christian revolution to replace the profane


Throughout history, every religious sect, political ideology, counter-culture, or fanatic has perpetuated their particular version of the perfect society, in which details differ, but general themes are similar. Huge volumes have been written on these attempts to create the ideal society, but for the sake of this essay, we shall only focus on what this writer perceives as the more significant trends, and not get too deep into specifics.

To be fair, there are a few interesting and potentially positive examples of quasi-liberatory projects and explorations within the utopian tradition, even if the general approach is problematic: for example, the relatively free and anti-authoritarian world of William Morris'

News from Nowhere (which also has its limitations). These cases, however, are confining even in their least intrusive forms, and certainly different than unrestrained anarchy.

Utopian Visions

Throughout civilization there have been those dissatisfied with the emptiness and the lack of fulfillment in their lives who have dreamed of a more efficient, harmonious, and perfect world. Every culture has had its own concept of paradise, the oldest form of utopian thinking. The word *paradise* comes from the Old Persian *pairīdāeza*, meaning "park" or "enclosure", an eternal garden for philosophical and physical enjoyment, viewed as a state to achieve through perfect balance and arrangement. But the utopian mindset is far more than an innocent and imaginative mental exercise in design. The utopian sets out from an essentialist perspective to create a very specific, closed society. To the utopian thinker (not unlike most leftists), all social discord, conflict, or dissent is unhealthy and unwanted, so all psychological and physical expressions of aggression and distinction



"Anyone who decides to organize my life for me can never be my comrade."

— Alfredo M. Bonanno *Armed Joy*

human-animal instincts with a classless, egalitarian, and humane society, knew this ideal utopia was unlikely and unrealistic. His book was meant as a moral critique of society, not necessarily a method for social change. The paradox expressed by More: that of a vision of perfection and its unattainability, is often overlooked by the pipe-dreamers and moralists who design their Utopias.

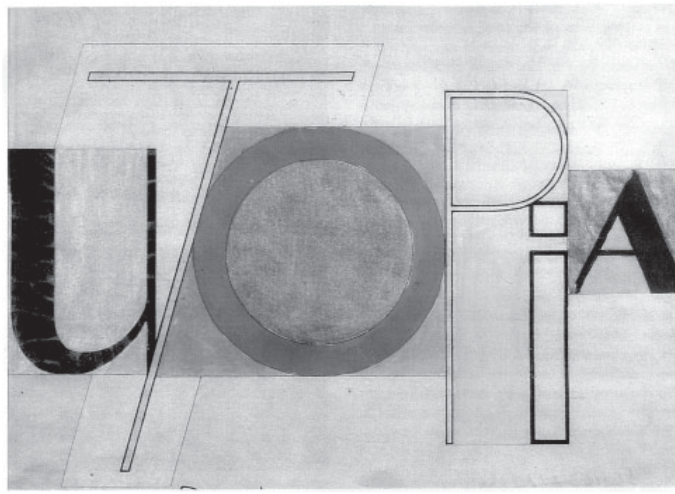
Utopias can be roughly divided into two categories: the religious and the secular, yet both have very similar characteristics, intentions, and methods.

must be eliminated. Through proper education, rewards to the “good citizen”, and strict institutions and codes which regulate “human nature” and every aspect of life, transgression of the established order would be rare. Tranquility is the ultimate goal.

Generally, utopian thought thrives most in times of great uncertainty, economic depression or widespread suffering. There is usually a perceived “evil” in the air, and the utopian motive is to contemplate and enact a new system in which this “evil” would be eliminated, not merely reformed. We see the increase in utopian planning at great fractures and changes in society: during population increases, the scientific revolution, times of exploration, the beginning of industrialism, the growth in the gap between the rich and poor, and when traditional cultural bonds are fragile or broken. The utopian seeks to “liberate” individuals from the ungodly and insufficient personal direction of autonomy and self-rule, and deliver unto them the moral guidance and provisions of collective conformity. Order is maintained through obedience to the central authority, which organizes production, distribution, consumption, and all personal and social life. The apparatus, however, is rarely referred to as a political institution, but rather, as in the socialist and communist state, merely an administrative extension of the people.

Utopianism is often filled with duality. The utopian citizen is typically gentle and polite to fellow citizens, but cruel to slaves and outsiders. Internal peace is cherished (usually obtained through violence), but externally war is saluted as patriotic. Utopia has both radical and reactionary qualities. Utopia is pessimistic about “human nature”, yet optimistic to overcome our supposedly essential character through enlightened human society. Enforced enthusiasm over this challenge is common, and by strictly organizing “freedom”, servitude is created. People perform as automata, as their lives run like clockwork or machinery. The utopian planner views humans as mere pieces in a game, set to the rules and patterns he (not surprising, most were men) designs, through permanently fixed laws, often claiming that human history has lacked “order” due to inadequate education, abusive economic systems, or corrupt leadership.

Utopians feel that they can see the light unseen by others. They distrust reasoning, reject reality, and speak in abstract concepts in order to mystify followers and claim a special Truth. Concentrating on the “arrival” of the utopian society, the method of getting there is viewed as unimportant, mere preparation for the last act or “final solution”. This last act itself is seen as a dramatic event in which the world is turned upside-down, and finally cleansed of all evil, a final battle between the righteous and the heathens (those who challenge the utopia and wish to preserve the chaotic nature of the world). These antagonists to the utopian are viewed as backward enemies of progress (and they very well may be), in need of deliverance to maturity and acceptance.



Another important element in much of utopian thought is the blurring of religion and society, in which God and religion are separated. Some, like Saint-Simon, viewed religion as an instrument to be used in the task of industrialization and advancement of science. Machiavelli, who can be viewed as utopian to some degree, believed religion’s sole use was to serve the interest of the state through the encouragement of civic integrity. In these views, the concept of God is dissipated into the universe and all of the laws and forces which manifest it, while religion becomes a more worldly project of putting correct order to a mixed-up society. Religion as well as law, statecraft, science, industry, and progress are seen as necessary tools in the enlightenment of humans and the perfection of their environment.

Perhaps Plato was the first to explicitly articulate what we think of as utopian thinking. His *Republic* (5th century B.C.) lays out a blueprint for a perfect society and basis for the ideal city of the future. He believed moral obligation, inequality, authority, rigid laws, fixed institutions, and the superiority of the Greeks were all “laws of nature”. He desired a strong and unified government, physically, morally, and intellectually. He believed that kings and philosophers should be one and the same. According to Plato, private property and privacy should be frowned upon, all things done in common, and all decisions made by the state. These utopian concepts were influential towards the goal of a universalized society still referenced and modeled after today.

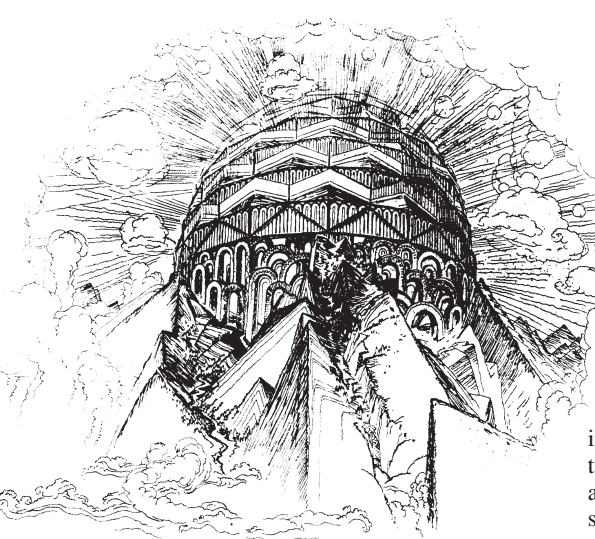
During the Renaissance, the utopian ideal again focused on the running of society, typically attempting to run a single city or commonwealth more efficiently. Trade was viewed as a necessary evil, but the primary focus was on a closed, self-sufficient set-up. Unlike Plato’s *Republic*, work was viewed as a common duty shared by all (not just performed by slaves) and the governing done by the community through guilds and city councils. Communal life was held in the highest regard, and the city and its surrounding countryside were integrated into stable production which, along with the value placed on the pursuit of scientific knowledge and advancement, would radically change social dynamics and prepare the world for the emerging industrial revolution. In Thomas More’s *Utopia* (1519), based on a grotesque Eurocentric perception of indigenous communities in the “New World”, everyone was

obligated to work six hours a day at their specialized task. Since his Utopia was essentially an agriculturally-based society, all were required to work the land for two years on a rotation from the city to the country. Striving for “total equality”, the same conditions were created for everyone; this was also to assure that all basic needs were met. Every aspect of life was designed for practicality and utility. Clothes were simple and identical and homes were exchanged every ten years to prevent any pomposity or self-identity. Besides family gardens (usually ornamental, but

within strict codes), all life was lived collectively. All food was produced and consumed together, and in equal amounts. Children moved from hereditary connections, into the houses of the occupation they were to learn. With almost no distinction in dress, housing, wealth, and use of free time, the Utopians hoped to eliminate pride and individuality from their lives, which they

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viewed as wicked social vices at the root of class society and social conflict. According to More, "Men and animals alike are greedy and rapacious from fear of want. Only human pride glories in surpassing others in conspicuous consumption. For this kind of vice there is no room whatsoever in the Utopian way of life." With a fixed structure, only the details or interpretations needed occasional visiting, and all decisions regarding every aspect of life were made through the governing body, to avoid its undermining. Ultimately, Utopia must remain relatively static.

On a more grand and encompassing scale, Tommaso Campanella's *City of the Sun* (1602) offers ideas for a new world order which would lead to a "higher standard of living" for everyone under unification by the rule of Spain. Incorporating astrology, science, and religion, Campanella hoped to create a perfect world, in balance with the celestial bodies, in which all want would be done away with, along with all possessions. Rather than the morality which guided More's utopia, Campanella's society would be strictly controlled by an autocratic monarchy directed by science.

While the utopian thinkers of the Renaissance were mostly concerned with economic and political questions, during the period known as the Enlightenment the focus shifted towards philosophical and religious endeavors. Utopian thinkers had less interest in complete plans for society, and instead pushed for intellectual freedom. This was partly due to the consolidation of power which had occurred in Europe, so that utopians thought in more general terms and veiled social critiques in satirical fantasies and stories. Society as a functioning machine was viewed more as a given, with the realm of the utopian occupied with concepts like liberty, free will, education, nature, sexuality, and morality. This led to some opening from a rigid society, at least in the realm of ideas, but was also a push for the notion of Progress.

The 18th and 19th centuries saw scores of utopian groups, each with their own particulars, but often basically similar. These can be divided into two main categories: the socialist visions, generally grander in scope, yet usually less successful at becoming more than ideas until the late 19th and early 20th century; and the religious sects, which were frequently small, insular Christian communities, typically rigid splinters of Protestant denominations. Many of these groups left Europe to start their new utopias in America, seen as a

more tolerant and fruitful place for new concepts of spirituality and community. Some of these communities faded quickly, while others, like the Mormons, eventually became established parts of society. Groups like the Rappites (Harmony Society), Inspirationists, Perfectionists, Transcendentalists, and, probably best known, the Shakers, generally shared simple and down-to-earth aesthetics and ethics, combined with obscure and meticulous spiritual beliefs. Many were enthusiastic millennialists who were ushering in the Second Coming of Christ. Every aspect of their communities was carefully constructed as a physical manifestation of righteousness and a safeguard against impurity and sin. They typically isolated themselves from the wickedness

of the outside world and attempted to create a communal paradise in which all economic and spiritual duties were commonly shared. Honest work, strict order, spiritual duty, and chastity were common themes, usually guided by charismatic, often enigmatic, figures who claimed their leadership was directly ordained from God.

While religious communities continue to make up a significant portion of utopian experiments in the 19th century, we see other engineers of society beginning to take a larger role. From Marx to Bakunin to the Bauhaus, the economic, political, and social realm is drenched with utopians trying to come to grips with and direct modernity according to their analyses and particular visions for society...

Workerist and Socialist Utopias

"To each according to his needs, from each according to his possibilities...Just a minute, comrade. There is a smell of book-keeping here. We are talking of consumption and production. Everything is still in the dimension of productivity...What madness the love of work is! With great scenic skill, capital has succeeded in making the exploited love exploitation, hanged men the rope and slaves their chains. This idealization of work has been the death of the revolution until now...It is time to oppose the work ethic with the non-work aesthetic."

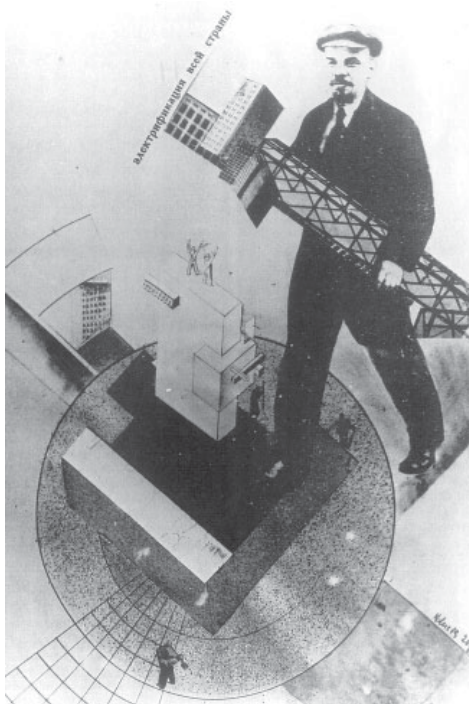
— Alfredo M. Bonanno, *Armed Joy*

The workerist and socialist dreamers never seem to wake from the nightmare, only rearranging the set-up of the same production and consumption carousel. From the Diggers of feudal England to the various nineteenth century installments of

the International to the anarcho-syndicalists of the twentieth century, resistance to those in charge was usually confined to the realm of economic injustice. If only we could have fair distribution of all the fruits of production, we would be equal and content... if only workers could be part of a more efficient mechanism, their parts would not wear down so quickly...if only the worker could have more of a say in their working conditions, things would really be different...if only we dump the bosses off our backs, we could self-manage our misery. And still unquestioned is most of the horrific set-up of division of labor, social alienation, environmental destruction, and the commodification of our lives.

This model did not even take into account the lives of all those not identified as "workers",

who accounted for much of the population. While certain conditions might be "better" for some, this fraction of transformation was promoted as the ideal society. While there have always been some within the anarchist and leftist traditions who rejected life being reduced to their occupation, skill, or productivity, it was not until the Situationists infused their critique into the radical left that the questioning began to corrode this outdated model of thinking about society.



"The utopian currents of socialism, although themselves historically grounded in the critique of the existing social organization, can rightly be called utopian to the extent that they reject history—namely the real struggle taking place, as well as the passage of time beyond the immutable perfection of their picture of a happy society—but not because they reject science. On the contrary, the utopian thinkers are completely dominated by the scientific thought of earlier centuries. They sought the completion of this general rational system: they did not in any way consider themselves disarmed prophets, since they believed in the social power of scientific proof and even, in the case of Saint-Simonism, in the seizure of power by science. "How did they want to seize through struggle what must be proved?" asked Sombart. The scientific conception of the utopians did not extend to the knowledge that some social groups have interests in the existing situation, forces to maintain it, and also forms of false consciousness corresponding to such positions. This conception did not even reach the historical reality of the development of science itself, which was oriented

largely by the social demand of agents who selected not only what could be admitted, but also what could be studied. The utopian socialists, remaining prisoners of the mode of exposition of scientific truth, conceived this truth in terms of pure abstract image—an image which had been imposed at a much earlier stage of society. As Sorel observed, it is on the model of astronomy that the utopians thought they would discover and demonstrate the laws of society. This harmony is introduced with the experimental innocence of Newtonianism, and the happy destiny which is constantly postulated 'plays in their social science a role analogous to the role of inertia in rational mechanics' (*Materiaux pour une theorie du proletariat*)."

—Guy Debord,

Society of the Spectacle

Even today, while workers' struggles have been stripped of most aspects of radical or utopian aims, there are still those who move along this trajectory. There are Wobbly (Industrial Workers of the World) groups still attempting, and usually failing, to obtain the most miniscule of changes. These groups tend to be handfuls of delusionally hopeful college students who idealize the myth of "One Big Union". Usually well-intentioned, and maybe occasionally successful at getting minor demands from a few small businesses, but ultimately ineffective in practice as well as theory. Then there are those who want to keep absolutely everything about this society, rename it and pass it off as a model for another world, often calling it utopian. This could not be more apparent than with the brain fart of Michael Albert's (*Z Magazine*) Participatory Economics (PARECON). A full-blown leftist (socialist), sometimes having the nerve to declare himself an anarchist, Albert wants to further the development of most technology, which will unite the world and equalize all people; continue on with the destruction of our environments through "resource extraction", but, when possible, make it "greener"; rename institutions with gentler sounding titles while keeping them virtually intact, so progressives will cherish them and "radicals" will tolerate them; continuing along in the production and progress orientation, because that's just how things work, you silly anarchists; celebrating democracy, because we want everyone's input, even if it is extremely mediated through bureaucratic councils, committees, and representatives, because how else do you keep a global system going; and of course, most importantly, developing an economic system which is fair, transparent, and willing to somehow compensate for the pain, effort, and sacrifice of those doing the work to keep the whole system functioning smoothly. This is an assault on liberatory thinking and should be tossed aside with all other schemes which continue to view humans as mere cogs in a machine and numbers in an economic plan.

"Christianity and revolutionary movements have gone hand in hand throughout history. We must suffer in order to conquer paradise or to acquire the class consciousness that will lead us to revolution. Without the work ethic the Marxist notion of 'proletariat' would not make sense. But the work ethic is a product of the same bourgeois rationalism that allowed the bourgeoisie to conquer power."

—Alfredo M. Bonanno, *Armed Joy*



The Avant-Garde of Modernity

After the brutality and turmoil in Europe surrounding the First World War, many European artists and intellectuals became disillusioned with the existing social institutions and felt that there needed to be a radical reexamination and challenging of society. Some attempted to link art with revolutionary movements, while others extracted from Eastern religions. From the Futurists to the Constructivists and Expressionists, these artists/intellectuals gathered at formal schools like the Bauhaus and in loosely organized movements like De Stijl to share their utopian visions of the future. They hoped to realize the future in the present in hopes of propelling society forward. These idealists hoped to reject elitism, and sought to create art, architecture, furniture, dance, drama, and writings for the "masses". While details and specifics varied, science and technology were seen as facts of life, and embraced by those who found beauty in industrial progress and the efficiency of the machine. Abstract styles were seen as a way to express transcendental concepts; their vocabulary was reduced to simple geometric shapes. The organic, in material, form, and idea, was rejected for the steel, glass, and concrete of the new sensibilities. Wanting to make a significant break with the past, these utopians thought they could help usher in a great society where all human need was fulfilled and human potential reached through a new moral and ethical transformation led by the artist. Through abstract representation, and form following function, this aesthetic and mode of design was a major utopian push of modernity.

National Socialist Utopias

Perhaps the most horrific trajectory of the utopian mindset is that which is introduced and directed by what anarchist author Fredy Perlman termed the "Egocrat" — megalomaniacs like Hitler, Lenin, Stalin, and Mao (all of whom initially claimed to be part of a people's struggle), whose own unrealized individual potential led them to project their twisted agenda onto entire nations, and ultimately, the world. The scale of these devastating horrors on humanity (and usually the earth in general) were specific products of the twentieth century. Sure, tyrannical dictators can be seen throughout history, but it took the specific technology (industry, weapons, communications, media, etc.) and general project of modernity to bring about their proliferation at the scale and speed necessary for their attainment. It is in this era that the

utopian scheme becomes its most dangerous.

Perlman is correct to call all of these examples National Socialism. Although Hitler's Germany was the only one to officially use this title as its political orientation, that was, in reality, what was happening in Lenin and Stalin's Soviet Union, and Mao's China, not to mention smaller scale utopian tyrannical socialist dictatorships like Kim's North Korea and Castro's Cuba. By combining an overtly nationalist agenda and propaganda with the promise of a socialist utopia in which all (of a certain type) are equal and every need met, these Egocrats, surrounded by their elite cadre, took advantage of depressed economies or social strife to twist national psyches and implement their plans.

The Welfare State

In the democratic capitalist realm, as an alternative to the totalitarian (fascist and communist) directions the world was headed during the first half of the twentieth century, the modern day welfare state came into full fruition. From Franklin Roosevelt to Lyndon Johnson, an immense state welfare system was developed. As a method of squelching social unrest and creating an unprecedented acquiescence and patriotism, social democracy was created. No longer would people fall through the cracks of capitalist society; finally, everyone would now be at the table, at least on paper. The legitimate struggles of immigrants, poor, workers, people of color, women, and all other dispossessed were now co-opted by the system. This achieved two goals: it drained growing radical movements and created further dependence on the institutions of power. This welfare state, promising a benevolent helping hand that would ultimately create a utopian-like society in balance between the free market and social safety net, was a strictly controlled social experiment. In the last couple of decades of the twentieth century, this vision eventually approached collapse due to the growing inertia of the free market system, the new utopian model.

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Dystopians

With the rise of the totalitarian and welfare states of the early twentieth century, there were many who became quite cynical, and even fearful of what a utopian world-view could look like. As the anti-utopian current spread, it began to reflect the prevailing anxiety of modern times. This is expressed best in the early science fiction of the twentieth century. By looking at and exaggerating disturbing trends, many authors and visionaries presented very coherent pictures of the future, in terms of technology, alienation, and control. More than mere fantasy, much of this work represents an extremely potent and deep cautionary social commentary on the trajectory of modernity. Many of the grim themes and topics discussed early in the last century have managed to creep their way, almost unnoticed (but certainly not without some resistance), into the everyday reality of our times. Describing frightful states of programmed obedience in which all freedom and individuality is brutally subjugated, where any connection to nature is all but gone, and where technology and science are the means of control, these anti-utopian descriptions offer a terrifying glimpse into not only our future, but also our present. The concept of the "slave-citizen", always at the core of the utopian and authoritarian model, reaches a new level with the technological apparatus and ethos of modernity.

The anti-utopian reveals the last stop for the dreamers of the ideal or perfect society; the ultimate conclusion of a pre-planned society, complete with composed dictators, romantic notions of scientific perfection, intricate bureaucracies, intense group-think, and economic completeness. Perhaps beginning with H. G. Wells' *Time Machine*, *The Island of Dr. Moreau*, *The War of the Worlds*, *When the Sleeper Wakes*,

and his numerous earlier scientific romances at the turn of the century, his pessimism and pre-occupation with the future and its conceivable horrors was an early predecessor of the science fiction of technological doom. Wells did not reject science as a whole (in fact, he later became a proponent of a global state in tune with technology, termed "Wellsian Utopia"). Instead, he saw it as a problem only when out of balance or lacking ethical human control. His apocalyptic warnings, however, were a catalyst (and often the subject of parody) for much deeper dystopian works like: Aldous Huxley's *Brave New World*, with its distrust for machines and material progress; George Orwell's *Nineteen Eighty-Four*, the all-time classic understanding of techno-fascism, and Ray Bradbury's *Fahrenheit 451*, a stark look at modern state control, monotony, and censorship. In the second half of the twentieth century, the trend becomes more sophisticated and satirical, as in Kurt Vonnegut's *Harrison Bergeron*, which describes beautifully the appalling notion of enforced equality, in which every positive attribute is balanced with a technological handicap. Those with excellent eyesight are forced to wear glasses which distort their vision, the strong are connected to mechanisms which limit their mobility and action, and those with high intelligence have a piercing sound sent to their brains every few seconds to avoid regular thinking. Finally, two dancers, who desire a brief moment of unrestrained freedom, are shot and killed when they remove their handicaps to have one dance of liberation. The twentieth century is filled with extensive ranges of anti-utopian themes, from the gentle suggestions of ideas headed down a slippery slope, to satirical looks at modernity, to the apocalyptic warnings of the future. The anti-utopian theme is prolific, from Charlie Chaplin's *Modern Times* to Phillip K. Dick's *Do Androids Dream of Electric Sheep?* (the novel that is the basis for the motion picture *Blade Runner*). As civilization moves forward and the Tower of Babel gets elevators, then faxes, then fiber-optics, the trance-like march toward our destruction will be described and predicted by those with the vision to comprehend and articulate this horrific trajectory.

Anarchist Utopians

Historically, perhaps the greatest impediment for anarchists has been their inability to think and dream outside the utopian paradigm. Rather than a world of possibilities opening up, often anarchism has only provided half-measure alternatives to capitalism; still embedded with many of the same values as the current set-up. How many times have we heard the leftist-anarchists cry out, "but what kind of society do you want to replace the current one with?" And their bafflement and even anger with our response, "None!" With bewilderment in their eyes they often reply, "How will we win people to our side?" or "We have to offer people the security of another system or form." This reasoning suggests an assumption that people are essentially stupid and need their lives

laid out for them. True, they have been trained to behave this way and to relegate all their responsibilities to the institutions of the state. But as anarchists, how can we believe this is inherently who we are? Our project is not one of offering a new structure or society, but instead, the opening up of space to create our own lives. While there are many great examples of this in small-scale anarchist (historical and contemporary) projects, generally they are the minority. Too often, anarchists have fallen into the trap of redefining society, a goal that is inherently non-anarchistic, and has been shown to be doomed to failure.

More recently, Murray Bookchin's Municipalism and the limited resurgence of anarcho-communist federations are two of the more overt "anarchist" attempts at defining our existence and rationalize it as necessary to make things function. Bookchin's Athenian-influenced participatory democracy, complete with colonial New England-style town hall meetings, not only seems nauseatingly boring, trading in one bureaucracy for another, but also extremely alienating and limited in possibilities. The idea that we could develop a perfect structure within which freedom exists is absurd. Relationships between individuals, collectives, and communities need to be open, for each dynamic is unique. Again, it comes back to allowing people to create their own relationships on their own terms, rather than attempting to provide a plan for people to subscribe to. And while the federation model of contemporary anarcho-communists proclaims allowance for full autonomy within each collective, the interaction of those collectives with each other, and the federation as a whole, is severely restricted by their "constitutions" or previously agreed upon rules. While these guidelines are open to change through the federation's bureaucracy, they were created and are altered through representatives, once again mediating experience and reducing the level of spontaneity. Similarly, the projects and strategies of each collective are limited by the federation's plans. While there does not seem to be any clear or specific goal for the future, other than the creation of federations, the structure for interaction is explicit enough to warrant critical examination. Too often, anarchists follow the same methods of social change as the Left and the other utopian thinkers: determine the problems based on a specific moral framework, isolate and correct them according to our "universally recognized" methods (i.e. education, reform, revolution) without significantly altering the foundations of society, and institute a "correct" plan for social, economic, and political interactions. Where is the anarchy?

The Intentional Community

As a reaction to society as a whole (both the capitalist machine and the state communist alternative, otherwise known as state capitalism), various intentional communities have attempted to carve out space on the edges of society. While their scale and sense of autonomy make them less problematic as a sub-theme of utopia, they still fall into some of the same organizational

trappings of their society-scaled counterparts. While some of these communities have a healthy and integral connection with those on “the outside”, many suffer from delusions of escapism. These communities typically focus intensely on a specific interest (return to agrarian lifestyles, art, non-violence, sexuality, political ideology, religion, etc), at the expense of a holistic experience, and become extremely incestuous and self-righteous. They begin to see their experiment as “THE way to live” and lose perspective. As society on the whole becomes more dysfunctional and disjointed, these neo-utopian communities have increased, as religious communities, New Age and healing centers, communes, land-projects, and cults. Still within society, we can see similar dynamics in the numerous counter-cultural experiments. While escape into a closed system with like-minded folks has some very seductive and positive qualities, and has the potential to create band-like situations for individuals and collectives to flourish, they are usually somewhat unhealthy reactions to society involving rigid conditions rather than open and organic approaches.

The Politically Correct Society

Some leftist do-gooders have a vision for society which is socially even more repressive and restrictive than the one we currently inhabit. It is a society where all language, body postures, thoughts, pastimes, and sexual activity are monitored by those with “special insight”. While their stated intent is to rectify all inequality and to be sensitive towards “oppressed people”, often their condescending and paternalistic attitudes offend those they are supposedly “looking out for”. These modern day socialists, often attempting to pass themselves off as anarchists, claim this re-programming is necessary to combat racist, sexist, and homophobic language in our culture, as if all language in the current set-up is not inherently ethnocentric, patriarchal, and heterosexist. This superficial make-up for language is a laughable attempt at creating an egalitarian society, not to mention that it is usually only accessible to its college-educated social champions. Being aware of the language we use and how it affects those around us is important, but no substitute for deeper change which challenges the very notion of a “correct” way to interact. The various progressive attempts at a re-socialization of the contemporary human can be seen as nothing more than a new process of domestication (although taking advantage of the previous form), under the guise of liberation. This type of utopian socialism is the rationale for ridiculous ideas like Esperanto (a proposed global language which could finally unite the world) and other such standardizing projects. If we develop a new code for how we are allowed to articulate ourselves and how we move through our world, we become the new oppressors, though even more insidious for being cloaked in altruism.

The Postmodern Cop-out

While Postmodern thinkers initially offered some interesting antidotes for ideological rigidity, the myth of universal truth, and utopian modes of remaking our world, they ended up creating mazes and feedback loops which go nowhere.



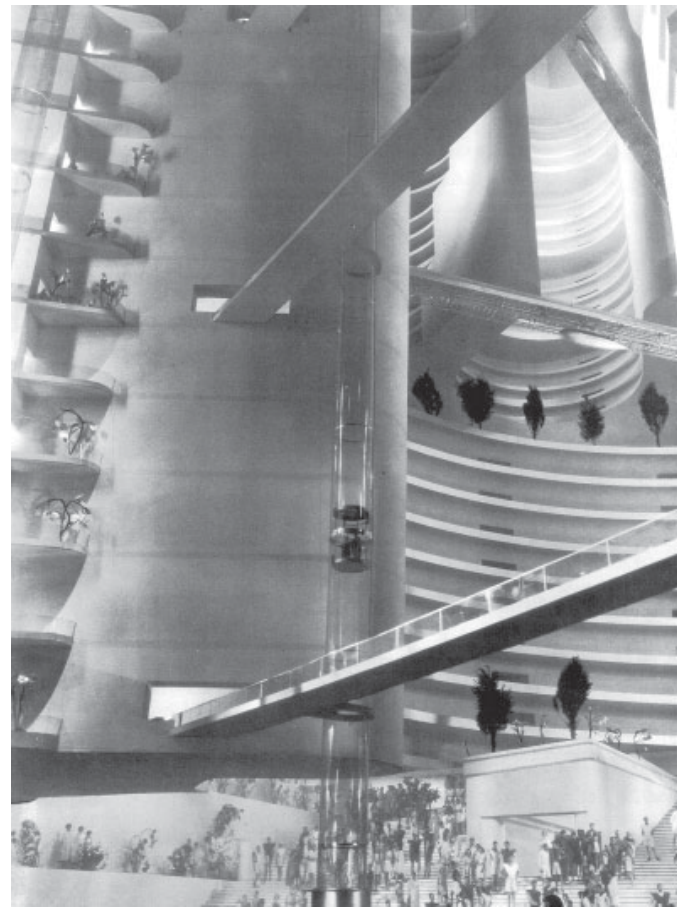
At their lowest points, they broadcast excuses for the current system and warn against any sudden movements or revolutionary activities. In relation to utopian thinking, Francis Fukuyama's *The End of History and the Last Man* (1992), which deals with culture, history, and social and economic philosophy, is notable. While offering a clear historical look at the false promises of singular visions of progress, he ends up declaring that we are reaching the endpoint of history, and that we need to settle into its final and complete stage, the free-market of global neoliberal capitalism. These thoughts reverberate through much of academia, once a breeding ground for (at least some) radical thought, and now a cesspool of apathy and justification for the trajectory of the death-march. While many anarchists and post-modern academics have come to a similar conclusion that the utopian dream is problematic, for post-modernists, liberatory thinking in general is completely opposed.

Techno-Utopias

The most disturbing of the postmodern rationales is the so-called “Cybernetic Revolution”. Claiming that the era of the truly “natural” is past (or never existed), these pessimistic geeks hope to fully integrate life and machine to create a neo-“life” capable of bypassing the natural limitations we are coming up against. Their utopian hope is that their inventions will foster new ways for people to connect, a new vocabulary of shared experiences, a new understanding that crosses borders and

boundaries, suggesting we will have a freer and more open society since we will, virtually, be creating our own world. Their vision is a world of computers, databases, diagnostic chips, vast wireless networks, digital accessories (i.e. sun glasses with cameras attached to a global database), and in the near future, each person directly connected to thousands of wireless devices (microphones, micro-cameras, environmental sensors) forming a planetary web made up of billions of monitors managing the flow of people and resources, and delivering enormous amounts of data to those interested. They hope to merge us with technology to expand our relationship with the computer, connecting us in unique ways to a super-organism glued together by technology far more powerful than the internet. Some claim that we will live in an unprecedentedly transparent society, where people's lives are more open due to surveillance and view this cyborg relationship between life and machine as a great and necessary evolutionary leap, comparable to when single-celled organisms joined together to create complex life, changing radically what life is. This concept and trajectory is feeding back into us, and changing who we are. The information flowing all around us strips us of individuality and autonomy, and is what Godfrey Reggio (*Koyaanisqatsi*, *Powaqqatsi* and *Naqoyqatsi*) has called technofascism. The goal is for this technology to be “intelligent”, so that, if necessary, we can even be taken out of the picture and the grand project of civilization can continue on after all life is erased. This is the ultimate utopian dream in which all human error, unruliness, and individuality is completely done away with and there is finally global unity and cohesion, a horrendous embrace of civilization's death logic.

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Primitivist Idealism

Even in the realm of the post-leftist and green anarchist milieu, which is typically quite careful to avoid arranged social and organizational trappings, there still tends to be some utopian-like residue. While it is far less than in most other ideological frameworks, it is still present, often making it less flexible than one would desire. This can be seen in two realms: First, in the oversimplification of future visions (i.e. civilization will collapse either on its own, or with our help, and we will all revert back to hunter-gatherers); and second, in the flattening of most of human existence into an over-idealized "primitive" state. To be fair, most of this is done as an abbreviated way of explanation, and does not represent the full extent of the primitivist analysis and vision, but this simplification has proven to be problematic. As an anti-civilization anarchist who finds the primitivist critique to be one of the most relevant in anarchist theory, this is only pointed out as a cautionary observation, certainly not a dismissal. It is hard to dispute that pre-civilized life in general was much closer to an anarchist existence than any we have seen within civilization; with the lack of institutions, no formal hierarchies, far less mediation, sustainable methods of habitation, and what could be described as a bioregional outlook. It is hard not to idealize an existence which seems paradisiacal compared to any civilized reality. But we must be sure to honestly deconstruct dynamics in pre-civilized life which we have trouble with as anarchists, and not gloss over rough spots like evangelical preachers or politicians. It is also important to not lump all pre-civilized cultures (or those outside civilization) and times into one catch-word or description, because when we do, we perpetuate the same standardizing logic of colonization (not the same results, scale, or motivations, but the same singular and linear logic).

It is also important to note that a post-civilized existence will more than likely look much different than a pre-civilized one. Can we learn from, reintegrate, and explore lessons and dynamics from our pre-civilized ancestors and contemporary hunter-gatherers? Indeed. And this is vital. But we must be open to look at this on terms different than those we are most familiar with. This needs to be articulated in a multiplicity of ways. I wish to be a wild animal once again, and to do so, I seek to connect to a plenitude of unmediated experiences and life-ways. This cannot be described in a singular analysis or air-tight critique, and my experiences and path cannot be mapped or charted. Primitivism, like any other radical outlook, must be open-ended and adaptable to individuals and circumstances. It should not be seen as something to return to or strive for, but instead, a tool to use on our way.

Nihilism as a Healthy Influence

For the nihilist, the utopian vision is not only off the radar, but the very whispering of the notion fills her with madness. However, this should not be confused with a lack of desire for, or action towards, another world. Nihilism is often

mistaken for apathy, especially within the postmodern counter-cultures of fashion. Nihilists were an important influence on early anarchists, especially those engaged in what was to be called "propaganda by the deed". Do nihilists offer us a blueprint of an ideal society, or mode of organization? Certainly not, but instead, an analysis of how deep the institutions of hierarchy and control have been ingrained in all of us by the civilizing process. For the nihilist, her only concern is the complete destruction of all of this! This is her practice and vision. It is only after all remnants of the power structure, and the social dynamics which allow for them to exist, are completely done away with that we may even begin to conceive of another world. While many of us feel that specific analysis of institutions, dynamics, and origins of civilization is a necessary project, as well as the investigation of our true desires and their separation from manufactured ones, nihilism may also be an important element to integrate into our deconstructive process. It is actually a liberatory experience to be freed from the restrictions of thinking within the confines of conceiving of another world. That responsibility should be left to individuals and their communities of affinity. It cannot fully be dreamed, let alone realized, until all power is destroyed!

Communities of Joy

"Play is not a pastime but a weapon...Play is characterized by a vital impulse that is always new, always in movement. By acting as though we are playing, we charge our action with this impulse. We free ourselves from death. Play makes us feel alive. It gives us the emotion of life. In the other model of acting we do everything as though it were a task, as though we 'had' to do it as some kind of duty."

— Alfredo M. Bonanno, *Armed Joy*

As anarchists, if there is something for us to propose or advocate, it must certainly be the destruction of power and the connection to joy. Insurrectional anarchist Alfredo Bonanno goes into this concept in great detail in his inspirational classic, *Armed Joy*. Seeming to fit somewhere between nihilism and anarchism, his mistrust of

any organizational schemes has much value for an anarchist praxis. While some mistrust the insurrectional anarchist project for its unwillingness to define its parameters, many of us feel great affinity with its approach and openness. Sure, ideas and activities can reach a point which is so ambiguous and ethereal that they lose all meaning and value, but insurrectional anarchy has far to go before it approaches this; in fact, one could say that of any current anarchist strain, it has had the most effective influence on the physical realm of challenging power, while remaining a truly anarchist project in its anti-ideological approach. For the insurrectional anarchist, joy is the means and the objective, through the spontaneous spreading of insurrectionary moments and in the expression and lived experience of play. Play is seen not as a pastime or temporary break from our societal duties, but as an approach to life. There is no separation between desires and responsibilities, and no fixed structure of connection. Within this framework, deep affinity, not accountability, ensures mutually positive directions for a community of joy. As Bonanno states, "Joy is arming itself."

Anarchy as the Goal and Practice

While it may be important to contemplate a different world, one outside the confines and logic of the death-trip known as civilization, we must be cautious not to let specifics become too ingrained in our hearts and minds, for once this happens, we limit the endless possibilities of our individual and collective desires. As anarchists, we must also be suspicious of those who offer us plans or proposals for a new arrangement. Anarchist visions can, and in my opinion, *need* to be part of a larger process and discussion, but if they are not presented as open-ended and humble perspectives based on individual experiences and dreams, they run the risk of becoming the new paradigm of domestication and control.

Another six billion worlds are possible!



Promises of the Storm!

EXPLOSIVES
A

"Only by abandoning the idea of Centre (the conquest of the Winter Palace or, to bring things up to date, State television) does it become possible to build a life without imposition or money. In such a direction, the method of spreading attacks is a form of struggle that carries a different world within it. To act when everyone advises waiting, when it is not possible to count on great followings, when you do not know beforehand whether you will get results or not, means one is already affirming what one is fighting for: a society without measure. This, then, is how action in small groups of people with affinity contains the most important of qualities – it is not mere tactical contrivance, but already contains the realisation of one's goal." **–At Daggers Drawn**

Anarchist Resistance from Around the World

March 5, Athens (Greece)

The windows of an office belonging to the ruling PASOK (socialist) Party and an office of the New Democracy Party were smashed with bottles and rocks, just two days before the national Greek elections.

March 14, Spain: Anti-Election Actions Across the Country

On the day of the national elections several autonomous actions against the democratic spectacle took place, actions that Spanish police are attributing to anarchists. In the city of Galiza, a headquarters of the Popular Party was set on fire and across the country various Popular Party headquarters and election buildings had their locks glued shut and/or were attacked with paint.

March 20, Thessaloniki (Greece):

Squatters took over a massive industrial building and distributed leaflets about their action to their new neighbors. "There is a multiple target in setting up a squat, in the abandoned Yfanet industry: to promote the negation of the dated world, by organizing an offensive resistance, while providing creative answers on how to organize everyday life, time, and promote contact and communication", said the squatters.

March 20, San Francisco, California: Anarchists Awaken From Their Iraqi War Slumber

More than 500 people broke away from a "permitted" march against the war in Iraq. Riot police tried to surround the group and anarchists in black bloc linked arms and rushed through the

police line. Riot police used full-force baton swings against people. A plastic garbage bin was hurled at a cop and a dumpster was pulled into the street, as rebels ran in all directions. More than 70 people were arrested and several were hospitalized. People wearing masks were detained and photographed at a solidarity demonstration outside the jail.

or "extreme leftists" of planting the devices. Police said the first bomb was placed close to an electricity switching station in the city's Sturia residential neighborhood. The head of the Genoa police, Oscar Fiorioli, told the ANSA news agency that the second bomb was hidden in a nearby rubbish bin and went off 20 minutes after the first. Fiorioli claims that the

publicly placing the blame on "anarchist groups". Anarchists have also been blamed for a series of explosive packages that were sent to public offices in Italy in the preceding few months (see *Green Anarchy* #16 for more details on those actions). Police in Genoa had been the target of another bomb attack in December 2002, when two explosive devices went off near a police station in the city. That attack was claimed by an anarchist group retaliating against the murder of anarchist Carlo Giuliani at the Group of Eight summit in Genoa a year before. Genoa pigs are not yet revealing whether or not they consider the attacks to be linked.

April 1, Italy: An Estimated 10,000 Cops Blown to Bits! Fifteen Prisons Burned To the Ground!

April Fools! Actually, "all" that happened on this day in Italy was that Italian police defused two parcel bombs received by the Department of Corrections in Rome. The packages were discovered in a post office in Rome's Bravetta district and the explosive devices were hidden in video cassettes, according to a police report. After defusing the bombs, munition experts said they were powerful enough to cause serious injury or death. Italian police are "convinced" anarchist groups are responsible. According to the police reports, one parcel was addressed to DAP Director Giovanni Tinebra and the other to the director of the Office for Inmates, Sebastiano Ardita. Tinebra later said the bombs had in no way frightened or intimidated him.

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Anarchists Bust Through Police Line!

San Francisco, March 20, 2004

March 28, Italy: Two Bombs Intended for Police Narrowly Miss Their Targets!

Two bombs exploded during the night near a police station in the northern Italian city of Genoa. No one was injured in the blasts, but Genoa police said the bombs were intended to kill and they accused anarchists

second bomb was timed to explode in the hope that the cops who arrived at the scene after the first blast would be injured. As it was, the bombs only succeeded in shattering the windows of cars parked nearby and those of a supermarket.

There's been no claim of responsibility in connection with these bombings, but pig investigators are

Anarchist Resistance from Around the World

(continued from previous page)

Ardita had a similar "stoic" opinion, saying "these risks are part of the job."

Munition experts said the bombs were identical to the one which exploded in Rome last October. In late February, 2004, a similar parcel bomb addressed to the mayor of Florence was intercepted and defused before it reached the mayor. In October and November of 2003, several parcel bombs were sent to police stations in Rome and Viterbo, north of the capital.

April 1: Three Letter Bombs Intercepted in Spain (No Joke!)

Three letter bombs addressed to Spanish media organizations have been intercepted in Spain, three weeks after 191 people were killed in suspected Al Qaeda train bombings. Police explosives experts defused two of the letter bombs and blew up a third after they were detected by a scanner at a mail distribution center in the northern city of Zaragoza, the Spanish Interior Ministry said. The discovery of the bombs came at a time when Spaniards' nerves remain on edge following the March 11 bombing of four Madrid commuter trains – the first attack in the West "linked" (at least in terms of State propaganda) to Osama bin Laden's Al Qaeda network since the September 11, 2001, strikes in New York and Washington, D.C.

The Spanish Interior Ministry said that anarchists were at the top of the list of suspects related to three recent letter bombs, which were addressed to executives at newspaper La Razon, radio station COPE and broadcaster Antena 3. The Interior Ministry described the letter bombs as rudimentary devices, each containing about 60 grams (two ounces) of explosive, that were packed in video storage cases inside a bubble-wrap envelope. Spanish investigators are working closely with Italian police, who intercepted and defused two very similar bombs that were sent around the same time

to senior officials of Italy's prison system (see previous news item). Police said they suspected the Italian parcel bombs were the work of anarchists because the return address on one was a fictitious street using the name of a well-known classical anarchist. However, we want to emphasize that at the time of this writing (early April), there has been no official claim of responsibility from anyone and the only connection between these letter bombs and the anarchist movement comes in the form of police conjecture.

April 4, Pisa (Italy):

A car belonging to the provincial secretary of the right-wing National Alliance Party was firebombed. There have been a series of firebombings of National Alliance offices in the Pisa area over the past few months, in some cases with anarchist graffiti left behind.



April 10-11, Sondrio (Italy): Easter Attack on ENEL Pylon

Five leaflets claiming the attack on an ENEL electrical pylon, blown down with two explosive charges during the weekend of Easter Sunday in Samolaco, Italy, were found by the Carabinieri (police scum) of Sondrio

close to another high tension electrical pylon in San Pietro. The leaflets were signed by the group "Quelli Della Chedite". According to the limited information available to us in English, the texts of the leaflets talk about "electricity as the property of everybody", but of which only some people "have to pay the consequences, with pylons and dams close to their homes and rivers without water." The text (which we unfortunately don't have a complete English translation of) also refers to promises not maintained by the government, and asks for concrete answers concerning the ecological and health consequences of electrical power lines, strongly hinting that the action that occurred in the Sondrio province might be only a beginning.

During the previous two weeks, two other ENEL electrical pylons were also blown down in Italy, one in Gordona, close to the industrial chicken farm "Valle Splugna". In both cases two explosive charges were used, placed at the base of the ENEL pylons that formed part of a long-distance power line crossing the nation state border from Soazzo, Switzerland to Bulgiago, Italy, and from there putting electrical energy into the national Italian network. Police investigators working on this case are currently putting forth the hypothesis that these actions were acts of "eco-terrorism", carried out by what they call "followers" of the Swiss green anarchist prisoner Marco Camenish.

Revolutionary attacks on the electrical infrastructure (the system's Achilles heel) are on the rise in Italy. Last November, an electricity plant serving the nearby Bayer (HLS clients and developers of genetically-modified organisms) factory was bombed. The explosion damaged the electrical plant and later, other unexploded incendiary devices were found (the action was claimed by a group opposed to the involvement of Bayer CropScience in the development of GMO's). Viewed anatomically, the electrical infrastructure can be seen as the industrial megamachine's central nervous system and by attacking it, we have the possibility

of inducing a "nervous breakdown" in our opponent (the totalistic system of domination), rendering it less capable of mounting a sustained, effective defense against the barbarian hordes who are hacking at the gates. For more detailed analysis on the vulnerability of the electrical infrastructure, we refer our readers to "Electric Funeral" in GA #15.

May 5, Greece: Bombs Rock Central Athens Police Station!

With Greece's top law enforcement official in Washington to calm jittery officials, three bombs went off in Athens, heightening fears about security preparations for the Olympic Games that are scheduled to begin in exactly 100 days. The three time-bombs exploded outside a central Athens police station in the Kalithea District, which is near several hotels intended to be used by Olympic officials during the Games in August. Authorities had cordoned off the area around the pig station in Kalithea after an anonymous caller warned a newspaper about the bombs. "The first two explosions went off in a span of five minutes. The third exploded half an hour later as bomb experts were still looking for it," said a Greek police official.

The pre-dawn explosions badly damaged the police station and an ambulance was called for one cop slightly hurt by the third blast. Officials said the bombs – several sticks of dynamite connected to a detonator and a clock – were similar to devices planted by Revolutionary Struggle (believed to be a local anarchist group) outside Athens courts in September 2003 and a Citibank branch in March 2004.

And indeed, the next morning officials' suspicions were confirmed in a statement published in the weekly newspaper *To Pontiki*, as Revolutionary Struggle took responsibility for carrying out the May 5 attack, to show the "vulnerability" of Greece's pre-Olympics security preparations. Although it didn't warn of future bombings, the group denounced Olympics visitors and businesses.

These three small bombs have made Olympic-size waves and have caused immense international public relations damage to Greece. The attack was obviously aimed at embarrassing the government, as it coincided with Public Order Minister Giorgos Voulgarakis's talks on Olympic security with CIA and FBI officials in Washington.

May 6, Sergnano (Italy):

The data transmission booth of a tower belonging to the Snam Gas corporation was set on fire. A solidarity message for imprisoned eco-anarchist Marco Camenish was left at the site. The Snam company manages the Italian gas pipeline network (utilizing advanced telecommunications technology). Marco Camenish, now 52 years old, was first imprisoned in Switzerland after he was found guilty on charges of using explosives in an attack on a power station in 1979. He escaped prison in 1981, and was then re-arrested after a shoot-out with police in a small Italian town in 1991. An Italian court sentenced him to 12 years for bomb attacks on high-voltage power lines and "causing bodily harm" to a police officer. He now faces charges for the attempted murder of a prison guard in Zurich in 1981, and the murder of a Swiss border guard in 1989. Marco was extradited to Switzerland in April 2002. He recently went on a hunger strike, lasting one month, to resist the constant harassment of prison guards and the withholding of his mail.

May 8, Zurich (Switzerland): Solidarity Actions For Anarchist Prisoner Marco Camenish

On May 8 about 100 people, including a Black Bloc, participated in an unauthorized march in solidarity with eco-anarchist prisoner Marco Camenish. Riot police encircled the demonstration, and rocks and bottles were tossed at them. Also, on the night of May 5-6, in Dijon, France, solidarity graffiti for Marco Camenish was left near the Swiss Consulate and the Zurich Assurances Agency. For more detailed information on Marco Camenish, we refer our readers to the following website: www.freecamenish.net

May 13, Athens (Greece): Anarchist Group Sends Explosive Warning to Olympic Visitors!

A militant group labeled "anarchist" by Greek investigators claimed responsibility for new bomb attacks in the run-up to the Olympic Games and issued a veiled threat against visitors to the summer sporting extravaganza. The warning from the group Revolutionary Struggle came after makeshift bombs exploded at an Alpha bank in the Athens suburb of Voula, and another unidentified explosive device (which was defused) was found outside the nearby office of the British-owned HSBC bank. Alpha, Greece's second-largest bank,

is one of the sponsors of the Olympic Games. The bank blasts, which caused some property damage but no injuries, came eight days after similarly designed bombs exploded at a police station in Athens, an attack also claimed by Revolutionary Struggle.

"All senior members of the international capitalist system, from multinationals to businessmen, mercenaries from across the world and State officials as well as wealthy Western Olympic tourists who plan to attend the Games are undesirables," said Revolutionary Struggle in a letter published in a weekly newspaper. The letter also said that the massive security operation and NATO's involvement have turned Greece into a fortress, which means the Olympics are not a celebration but a "war". The claim and latest bomb blast came as Greek security forces started a crucial three-day Olympics safety drill three months before the start of the Games on August 13th.

"Olympic Guardian II", the eighth Olympic safety drill, involves eight key ministries as well as Games organizers and other State services. Greece is investing one billion euros (\$1.19 billion) on Olympic security and is intending to get NATO assistance in air and sea patrols. Little is known about the group Revolutionary Struggle, outside of the lengthy anti-capitalist manifesto in which it laid out the reasons for its armed struggle, while denouncing Greece's plans to assist the US-led occupation in Iraq, as well as planned anti-terrorism measures ahead of the Games such as street surveillance cameras.



North American Anarchist Political Prisoners:

Sherman Austin

#1565-054, FCI Tucson, 8901 South Wilmot Rd, Tucson, AZ 85706. Anarchist sentenced last August, to one year in Federal Prison, with three years of probation, for links that appeared on his website, www.RaiseTheFist.com.

Bill Dunne

#10916-086, Box 019001, Atwater, CA 95301. Anti-authoritarian sentenced to 90 years for the attempted liberation of a prisoner in 1979.

Larry Giddings

Anti-authoritarian prisoner serving 75+ years for revolutionary action. He is in the process of being moved into a half-way house.

Matthew Lamont

#ASU1 1119, 44750 60th St. West, Lancaster, CA 93536. Serving time for allegedly planning to attack a white supremacist gathering.

Ojore N. Lutalo

#59860, PO 861, SBI #0000901548, Trenton, NJ 08625. Anarchist and black liberation soldier serving time for revolutionary clandestine activities.

Brian McCarvill

#11037967, TRCI, 82911 Beach Access Rd, Umatilla, OR 97882. Became politically active while serving a 39-year sentence on bogus charges, he has been continually harassed after filing a lawsuit against the Oregon Dept. of Corrections.

Mike Rusniak

DOC K88887, Dixon CC, 2600 Brinton, PO Box 99, Dixon, IL 61021. Serving time for stealing a police car, and other acts of anti-government property-destruction.

Robert Thaxton

#12112716, (aka Rob Los Ricos) OSP, 2605 State Street, Salem, OR 97310. Long-time green anarchist sentenced to seven years in prison for throwing a rock at a cop in self-defense at a June 18, 1999 Reclaim the Streets protest in Eugene.

Harold Thompson

#93992, Northwest Correctional Complex, Route 1, Box 660, Tiptonville, TN 38079. Serving multiple life sentences for clandestine resistance.

Rodney Wade

#38058, S.I.C.I., ND-BL-24, P.O.Box 8509, Boise, ID, 83707. Ecological activist serving time for self-defense against a racist attack.

Jerome W. Bey

#37479, SCCC (1-B-224), 255 West Hwy 32, Licking, MO 65102. Social prisoner and founder of the anarcho-syndicalist Missouri Prison Labor Union.

For more info on anarchist political prisoners, check out: www.anarchistblackcross.org

May 24, Zurich (Switzerland):

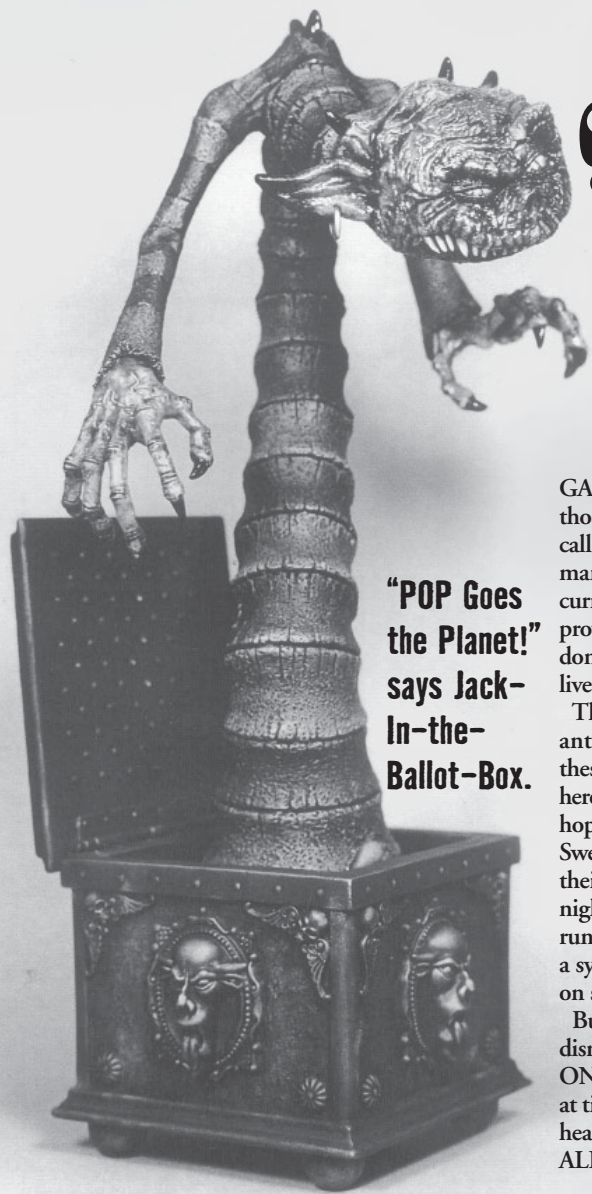
A television transmission tower was firebombed, resulting in serious damage. The programming of the German language channels SF1 and SF2 was disrupted, and a letter found at the site demanded the release of anarchist prisoner Marco Camenish.

May 28, Thessaloniki (Greece):

Gas-canister explosives caused 45,000 Euros in damage to three cars, including a vehicle belonging to the top official of the Black Sea Bank.

May 28, Guadalajara (Mexico):

Rioting and looting broke out during a summit on Iraq held by Latin American and European politicians. About 50 anarchists, amongst a demonstration of thousands of people, smashed banks and shops, tore apart police security barriers and clashed with the cops for about an hour. Looting broke out as the police used a water cannon to disperse the crowd. More than 50 people have been arrested, and many have been tortured.



**"POP Goes
the Planet!"
says Jack-
In-the-
Ballot-Box.**

GREEN PARTIES OR Green Revolution

by Dave Antagonism

GA Note: In Australia, as in Amerika, Britain, and all other civilized nations, the tool chest of those in control is heavily weighted with counter-revolutionary strategy. What the situationists called recuperation or co-opting of revolt and assimilating it into the dominant culture is manifested though left-wing and green politics. As with the mighty Mississippi River, radical currents begin in pristine wild lakes, but are then dammed, locked and straightened-out to provide an easier and smoother path for commerce. So, too, will our revolts become linear, domesticated and commodified into products to be merely consumed, rather than experiences lived, if we allow them to be corralled within the democratic/electoral illusion.

This article—contributed by a green anarchist comrade from Australia—provides a strong anti-statist critique of voting and “representative democracy” while at the same time discussing these institutions of control in relation to the larger struggle against civilization. Voter turnout here in the States (and everywhere else) is at an all-time low, as the profound powerlessness of this hopelessly futile ritual becomes all the more clear to everyone this system is fucking over. In Sweden, anarchists have coined the term “Soffliggarna”, which refers to someone who lies on their sofa on election day and doesn’t care what nazi politician assumes power at the end of the night, recognizing that it has already been decided by the faceless bankers and industrialists who run the economies of the world. Anarchists in North Amerika have even begun to use the sofa as a symbol of anti-parliamentarism (“sofa-sitters of the world unite!”) and in some cases have sat on sofas outside voting bureaus on election day handing out leaflets against voting.

But symbolically boycotting the vote in and of itself changes nothing: the real struggle lies in dismantling the power structure that was formed without our consent and that “represents” **ONLY THE INTEREST OF OUR SELF-APPOINTED RULERS.** The following article, while at times dealing with specific Australian politicians who most of our readers have probably never heard of, exposes the fundamentally identical, interchangeable nature of ALL politicians, and ALL forms of democracy, whether they be parliamentary or “two party”, as it is here in the US.

An Anarchist Look At Voting From Down Under

POLITICS IS, AT BEST, A SHALLOW AND DEPRESSING GAME. Maybe I should qualify; by politics I mean the seemingly unending spectacle of parliaments [cabinets], press conferences, politicians, pundits, media experts, elections, sloganeering, etc., that goes on above our heads while we, the massive plebeian multitude, find ourselves trudging through the everyday. Politics is a sad and bitter circus. Through our TV screens we see almost identical faces in almost identical suits, prattling out almost identical neo-liberal rhetoric. The process of voting is disembodied, ridiculous and disempowering. Facing the global, deteriorating living conditions—war, all the horror of modern life in post-modern society, the sheer impotence of the role we are given—only goes to reinforce our depression, our despair and our disinterest.

Into all this the figure of the Australian Green politicians and the Australian Greens as a party shine like a ray of sunshine. Bob Brown, Lee Rhiannon, and Ian Cohen stand out as committed ethical figures who, having cut their teeth in struggle against the ongoing poisoning of the Earth, seem motivated by deep ethical concern rather than the selfish swill that make up the dominant political parties: the Coalition, the ALP and the Democrats. The Greens’ commitment to Social Justice, Participatory Democracy, Sustainable Development, and Peace (the four pillars of the Greens’ Politics) seems to encapsulate the new elements of progressive ideas that the traditional left institutions

(unions, the ALP) have at best dealt with uncomfortably. Many people who previously felt disillusioned with the potential for changing society by the countless sellouts committed by the ALP have had their hopes revived by the rising success, profile and relevance of the Greens. So, too, many people I talk to, who whilst skeptical of the idea of parliamentary elections, who consider themselves radicals and even revolutionaries, throw their lot in, however cautiously, with the Greens. The prestige and the credibility of the Greens have been earned by the numerous Greens’ members and supporters who have worked tirelessly in grassroots struggles and have shown a commitment to direct action.

This enthusiasm is, however, misplaced. Whilst I don’t doubt the sincerity and good intentions of many people in the Greens, their commitment to change through the existing social structures works as a block to the development of the kinds of struggle that are really necessary to free us from this endless workhouse and ecological nightmare that is global cyber-industrial capitalism. The commitment to electoral and parliamentary activity and the belief in the reformability of the status quo are the cornerstones of this strategy. This in practice works to channel radical anger and liberatory desire into safe, manageable forms. Even worse, it takes the longing for a free and green world and uses it to recreate faith in the institutions that are keeping us down in the first place.

Yet, it is obvious that the membership of the Greens is broad and pluralistic. The extensive electoral constituency, the radicals and the alternatives to which the Greens look for support are even more so. The growing radicalization amongst the people, the re-emergence of mass struggle, is affecting people in the Greens, as it is everywhere. The more people commit direct action, the more people struggle together collectively, the greater their confidence becomes and the weaker the appeal of shallow and reformist tactics. It is this awakening sense of our own power which we must nurture and strengthen. To do this, we must smash the myths of the “democratic” nature of the state and dissolve the political ideologies of those who tell us to look to it for answers.

But rather than just criticize, let’s first take a look at the situation we are in and what we need to do to get out of it.

The Green charter reads, “We live at a crucial time in history,” and that ain’t the half of it. It is more than possible that every epoch considers itself in the crux of history; however, there is no denying both the moment and the amazing potential for fundamental radical change leading to the creation of a truly liberated earth.

The Earth and the complex weave of life that makes it up face an incredible crisis. From ongoing ecocide and biological meltdown, to the continual erosion of the quality, integrity and freedom of human existence, all corners of the globe are threatened by the operation of the poisonous mega-machine that is cyber-industrial capitalist civilization. The trajectory of 500 years of capitalist colonial expansion is leading to the construction of a planetary empire of power, wealth and war built on the continual exploitation and expropriation of the global multitude. The construction

of this Leviathan of repression and control takes countless different forms and is shaped by its context. In the global North humans find themselves facing an increasing intensification of work (both waged and unwaged), a rollback of the social gains of the welfare state and, despite the surplus of consumer goods, a bankruptcy of meaning or happiness in life. Culture is subsumed under the endless products of the culture industry, and feelings of isolation and alienation grow so strong that we live in a society not just of control but also a society of despair.

For the global South the picture is much sharper: the continual enclosure of non-capitalist ways of life force more and more people into poverty in collapsing urban centers. Development, rather than being “a key to social improvement,” has brought only sweatshops and pollution for many. Corrupt and violent governments have proved to be nothing more than the facilitators of continual economic pillage of nature’s abundance, and the social fabric is ripped apart, fueling radical and sectarian violence.

Thus the world has become a global workhouse and society a social factory; all aspects of modern life fall under the rationale of making more profit: sexuality, enjoyment, health, culture, education, all of it. The wild Earth, which used to provide us with our sustenance in a symbiotic fashion, is constantly reduced and replaced with the dull and alienating world of commodification. In this way more and more of our social interactions become “work”: boring, hierarchialized tasks within a strict division of labor. This extends to unpaid labor as well: raising children, being a student, being unemployed, etc. Our lives are on conveyor belts.

Central then to any attempt to escape from this extermination machine, is the understanding that we must overthrow it in its totality. There is no possibility of reform: the whole rotting mess has to go. This requires, then, an understanding of how Capital insures its dominance.

We are faced individually and collectively with a grid of power and domination that underpins the functioning of capitalism. This matrix is complex and insidious. Multiple hierarchies are riveted together to channel people into action and power the global workhouse. Fundamental to this, of course, is the state. The apparatuses of violence that constitute the tools of direct repression of the status quo are ever-expanding. The armed forces, the (secret) police, numerous private forces, ranging from mercenaries to security guards, are forever increasing: witness the war on terror used as an excuse to grossly expand the funding and powers of all of the above. More than this, the act of state violence itself, the whole spectacle of it, is used to break up and diffuse social solidarity. From the war on terror to the “law and order” debate, the image of repression and disorder is used to further cower people and make them feel dependent on the arms of state control. Whilst state violence remains a crucial tool, more often than not the state does not need to be used at all because human beings are becoming more and more domesticated. As Capitalism expands out into more corners of our lives, extending its grid of technology and hierarchies, we find that our lives become more and more dependent on the system we hate so much. Being raised in numerous overlapping institutions (family, school, work, prison, etc.) creates a cop in our head. We’re so used to being ordered and feeling alienated and insignificant, that we become self-policing.

The struggle to break out of this nightmare will have to engage with all these forms of repression and thus must be a diverse explosion of desire and hope. It will involve the intertwined prospects of both ripping down the apparatus of domination from all elements of our life and constructing new life paths of existence based on ecological cooperation, human autonomy and social solidarity. It will also involve a profound weaving together of individual acts of resistance into new durable Eco-communities that can help heal the damage done both to ourselves and the ecosystems we are part of. This will involve molecular actions such as rebuilding trust in both ourselves and those around us, learning new ways of relating to the earth, understanding ourselves as biological, whole beings rather than cogs in social machinery. It means being able to feel the sun again. It also means mass actions aimed at the overthrow of parliament [congress], the subverting of the state, and melting down the power of corporations. It means tearing down the factories and the destructive system of production and constructing ways of sustenance that celebrate the individual and the earth. It means uprooting capitalism in

all its forms from all of life, abolishing the drudgery and tyranny that is wage-labor, eradicating all situations that involve a minority who act as bosses over the majority. That necessitates taking on the state machinery of violence. It means realizing that the system will not just lie down. It means realizing that many times we will be up against the cops, against the tools of the system and we will have to take a stand. It means realizing that destruction is also a creative act. It is all this and more.

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We need to go feral, to break down the constant feelings of being watched, of being observed and judged by numerous specialists, basically of doing what we are told. We need to develop new, free, wild ways of existing where we do not bow before any authority or accept any judgment but our own. Thus we *do* need green politics, but this must be radical green politics: anti-statist, anti-capitalist, feminist, wild, class conscious and revolutionary. Whatever name or names this praxis takes is unimportant; it does not need a new dogma, leaders, party or central committee. It will take many forms at different times: it is the content that matters.

This struggle is raging right now. All across the globe in acts big and small the multitude is moving. It is in these struggles that the new, free ways of living begin to arise. The reader (that's you) might be thinking here: "Yeah okay, but isn't running for parliament part of all this, isn't it part of the diversity of struggle you waffle on about?" No, it's not. First of all, it should be quite clear that parliaments [congresses, cabinets, senates] are a fundamental part of the status quo. Real power exists in Capital and not in the state, in non-elected positions. Whilst politicians create policy, this policy is already decided in corporate networks, executive meetings, in think tanks and written down in economics textbooks: politicians simply act out a logic greater than themselves. Parliament is an important part of the machinery, but it is not the driver. Any reform that has come through parliament has not arisen out of the acts of good politicians: it has been won in struggle. Legislation is just a rubber stamp on issues already decided on the battlefields of the class war. Even if Greens and radicals could win majorities in the parliaments, their power would be nothing against that of the captains of industry, the financial markets and international capitalist powers. The radicals would be forced to toe the line, and if they didn't, the memories of the coup in Chile should show us that the path of reformism leads ultimately to the graveyard.

But more than that, the entire nature of elections, of the parliamentary game, works on a totally anti-radical dynamic. It's all about representation: rather than taking power right now into our hands, we must trust others to struggle for us. The parliamentary process means holding up candidates as our saviors rather than doing it ourselves. It means submission to more rules, it means playing more games. Thus the radical desire that we feel fighting capital on the streets, tearing down the fences of construction sites, the empowerment of forcing back the lines of cops, of locking on, of disobeying, of fighting back, of being ungovernable, is watered down. We must wait, play the numbers game, and put our faith in specialists: Green politicians. The spectacle of people like Bob Brown is just that. A sort of New Age cult of the individual that raises up environmentalist superheroes [read Nader, Shiva, Gore, Sierra Club, Nature Conservancy etc.] to fight the system for us and thus leaving us to remain chained to the humdrum of the everyday.

The activity of the Greens constantly turns the attention back to parliament. We do not face apocalypse simply because the wrong party is in power. There is no party that can get us out. The entire system is genocidal and parliament is part of this system. The illusion of democracy, the confidence in the ability to reform the unreformable,

helps to keep the system afloat, until it sails off the edge of the world. Some will say, "But at least the Greens are doing *something*." And surely to do something is better than to do nothing, right? Wrong. This kind of activity is actually counter-productive. There is a growing disillusionment in the community about the entire concept of government, a growing cynicism about "politics." This is a fantastic thing. If the activity of the Greens is to work against this current, to try to present the patently pointless activity of voting in elections as something that is actually positive and to convince people of this, it *would* be better for them to do nothing.

The alternatives to industrial capitalism would be strengthened if the people in the Greens refrained from parliamentary activity, even if their refraining did not mean that they engaged in other forms of "activism." That said, given the vicious and cynical nature of the electoral process it would be probably better for the health and happiness of members of the Greens if they stayed out of elections and spent the time with friends and family! The way out of slavery and empire to freedom and community is far from clear. But it is certain that it will not come from the crumbling columns, the coliseum or the senate. The vast totality of the empire of cyber-industrial capitalism can only be overthrown by the massive and decisive actions of the multitude. This has to be about self-activity. No politicians nor any parliament can legislate our freedom or the construction of new

ways of life. To do that we must rely on our own self-activity. For only *we* can ever be our own liberators: individually, together and with the earth.

DON'T BOTHER



Estonian Communist election poster urging people to vote for the Soviet dictator Joseph Stalin in the elections of 1951



TO VOTE.

Democracy lends a threadbare semblance of legitimacy to control of the country—and the world—by corporate cream of the crap. It wastes lives and wastes time with equal abandon, and we must abandon it so as not to waste the time of our lives. Abolition of war, work and want will not be on any ballot. Mutual aid and direct action are the winning ticket.

THINK OUTSIDE THE (BALLOT) BOX.

TURN DOWN DOMESTICATION.

The Calls From the Earth

Beyond these walls and razorwire fences, there is a greater world; beyond the concrete and steel, the polluting cars and chemical plants, beyond the humyn-made buildings and machines, there is another world. It is a place where time and age melt together and become meaningless; a place where wisdom, truth, solace and beauty weave their magic through all life; a place where the ancient wisdom of the universe flows through the water's currents, seeps from the tree's exhale, pours forth from the dancing of animals, pulsates from the rocks and the dirt.

Take a walk outside the world of lights, cars, roads and buildings, and find yourself sitting quietly among the flora and fauna. Here you will find peace and beauty which is beyond humyn creation, which is the source of all life on the planet, which flows through every living thing and binds us together as family, and which brings certainty that there is more at work than the busy-ness of capitalism, consumerism, and material acquisition. This peace and beauty is worth protecting; it is worth saving. It is from the womb of our Mother that we all emerge, and She is being attacked and assaulted. We have an obligation and responsibility to protect Her, as we would instinctually protect our biological mother.

Will you join in; will you listen to the calls for help; will you stand up and oppose the crimes against life, against all life? We are all inextricably interconnected, and an injustice to one, humyn or non-humyn, is an injustice to all life on this sacred planet.

- Tre Arrow

Something is Burning Out There!

Earth and Animal Liberation Actions from Across the Planet!

"The environment, which is reconstructed ever more hastily for repressive control and profit, at the same time becomes ever more fragile and incites further vandalism. Capitalism, in its spectacular stage, rebuilds a fake version of everything and produces incendiaries." –Guy Debord, *Society of the Spectacle*

March 16, Victoria (British Columbia, Canada):

A "suspicious" fire broke out at the Railyards Development Project, which is under construction. The \$80 million dollar project includes townhouses, apartments, and commercial space. The fire destroyed six of the townhouses, and the police are currently stumped in their investigation.

March 19–22, North Cowichan/Duncan (British Columbia):

Timber West logging equipment was trashed over the weekend when the cab of a loader was broken into and a small fire was set inside. Sawdust was poured into the fuel tank of a second vehicle. A frustrated RCMP is desperately asking the public for info that will "help solve this crime."

March 22: An Anti-Road Update From Australia

The first day of construction of the Gungahlin Drive Extension (GDE) was stopped by the direct intervention of up to 100 people, and some very wacky interpretations of local protocols. The GDE would devastate Kaleen Grasslands, Bruce and O'Connor Ridges and Black Mountain Nature Park, all pieces of urban bush, that are home to numerous native species and act as a popular "common", where many people bush walk, cycle, play and have a good time.

The demonstration prevented work by occupying tree clearing machinery, and picketing a gate which prevented more machinery from being moved into the bush land. Around 15–20 cops were mobilized to remove the picket, but stopped when the machinery had to be removed from the area and washed, due

to a local regulation that requires all machinery to be cleaned before it enters nature reserves.

Whilst the opposition to the GDE is spirited, it is dominated by liberal environmental ideologies that place faith in the "representative" nature of the legal system, and a commitment to "non-violent direct action", that precludes damage to machinery or real physical resistance. However, there is a growing counter-current of more defiant behavior that has been manifesting itself in all kinds of night-time "pixieing", and talk of more confrontational action.

–Australian Antagonists

March 26, Idaho Falls, Idaho:

A power pole was torn down by an unknown person using a chain or rope and (it's suspected) a pickup truck, damaging electrical lines and equipment. Radio stations, homes, and a cell phone tower all lost power and some radio station equipment was also damaged.

April 9, Vancouver (B.C.): Eco-Warriors Spike Trees!

Workers at Cattermole Timber in British Columbia found more than 100 spikes in wood from Elk Creek, a controversial logging site, when they went through saw blades at two Lower Mainland timber mills. "This disgusts me," said Barry Penner, the Liberal representative for the Chilliwack-Kent area, 60 kilometers east of Vancouver. "I've already spoken directly to B.C.'s Attorney General, Geoff Plant, and he feels a criminal investigation is warranted."

Anti-logging protests have been a frequent occurrence around the more

than 100 hectares of forest at Elk Creek. Environmentalists say it's home to rare mammals and birds, including the spotted owl. The Western Wilderness Committee says the area is also an important spiritual and cultural rain forest for local First Nations. Demonstrators, many people from the Cheam band, staged a major effort in October 2003 to try to stop loggers from cutting. Scum politician Penner called on The Green Party, the NDP, and environmentalists to join him in denouncing sabotage. "Our society should be governed by the rule of law, not by pressure tactics that include deliberate attempts to murder and maim innocent people," the ruling class fool said of the "innocent" loggers.

April 13, Skiathos (Greece):

Residents blocked the port with fishing boats to oppose the installation of electrical pylons on the island by the Public Power Corporation. They say the pylons will threaten their health and the environment.

April 16, Drain (Oregon): Vandalism of Logging Site

The Douglas County sheriff's office and Seneca Jones Timber Co. are offering a reward for information leading to the arrest and conviction of vandals who took a bulldozer for a joyride around a logging work site in April and caused \$17,000 in damage.



A logging crew arrived at a work site off Tom Folly Road in Drain on April 17 to discover someone had stolen a dozer and a line truck. The dozer was found later about three miles away. Someone used it to run over and destroy three metal gates and damage Bureau of Land Management roads in the area.

April 18, Tre-Ponti Babucce (Italy):

A Telephone Interface Module (TIM) repeater was set on fire. Several TIM antennas have recently been attacked in this area.

April 20, London: Vengeful Cyclist Jailed For Slashing 2,000 Car Tires

A British cyclist was jailed for 16 months after admitting to slashing almost 2,000 vehicle tires in revenge for the actions of "inconsiderate" motorists. Ashley Carpenter, 37, began his one-man campaign attacking tires on 548 cars, vans and lorries with a sharpened screwdriver after one car almost knocked him off his bike and another splashed him with a puddle.

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Earth and Animal Liberation Actions from Across the Planet!

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Judge Stephen Lennard, sentencing Carpenter at Bournemouth Crown Court in southern England, called the scale of the revenge spree, costing an estimated 250,000 pounds in new tires and other expenses to victims, "breathhtaking". "In December last year, motivated by frustration and anger at what you considered to be the inconsiderate manner of motorists as experienced by you as a cyclist and a pedestrian, you embarked on your astonishing and extraordinary campaign," Lennard said. "In a period of 10-11 days, armed with a sharpened screwdriver, probably sharpened for the purpose, you went out and punctured 1,728 separate tires on 548 different motor vehicles". Unemployed Carpenter – described by his own defense counsel as a "socially inadequate" loner – had decided to "send out a message to motorists", the judge said.

April 20-21, Snohomish (Washington): ELF Likely Responsible For Million Dollar Development Fires

Through media reports, the ELF Press Office has been made aware of Earth Liberation Front actions against urban sprawl April 20th and 21st. Although the ELF Press Office has received no communications about these actions from the persons responsible, a note found at the site of one of the fires was signed "ELF" and reportedly contained statements condemning suburban developments. In the absence of other information, this note does indicate a claim of responsibility for the fires and fire attempts by ELF activists.

Snohomish County investigators say three fire bombs found at a housing development north of Monroe appear to be the work of the same group that set fire and destroyed two homes near Snohomish and attempted to fire bomb two others at the Lobo Ridge Development. That group is also believed to have left a number of fire bombs on the road at a housing development near Clearview. The words "Earth Liberation Front" were signed on a note found amid an array of unexploded firebombs this week at a home-construction site in Snohomish County. This note was

written on a page from the September 4, 2003 edition of the *Herald* newspaper of Everett, an investigator said. On the other side were two Associated Press stories about environmentally friendly timber practices. The stories were about "green certification" and Boise Cascade Corp. announcing it would no longer buy wood products from endangered or old-growth forests. A federal agent said ELF was mentioned

million in damage. The firebombing, if the work of ELF, represents an escalation in Washington of its crusade of arson and vandalism against growth and development. ELF has never claimed responsibility for destroying a house in Washington.

Snohomish County is the second-fastest growing county in Washington. County officials say they plan to start management deliberations and vow that this series of arsons and attempted arsons at building projects will not have an impact. Councilmember Jeff Sax told KOMO 4 News that Snohomish County must be prepared for a popular growth

of approximately 300,000 people in the next 20 years. He says at least 20% of that number will locate in areas now considered rural. Sax says he recognizes that the message from the suspected "eco-terrorists" is a warning to stay away from the interface of present growth and forested lands. But Sax told KOMO 4 News: "We are going to build where the land is the flattest and the driest. It's as simple as that, and trees are going to go." The councilman added: "Trees have to be removed to build homes, what can I say? You know trees are a renewable resource, we can grow them back."



in the note and that it expressed opposition to development encroaching upon forests. Just a few hours after the note was found in a driveway at Cedars Crossing near Maltby, three similar devices – modified Molotov cocktails with slow-acting fuses – were discovered in three homes under construction at Storm Lake Heights north of Monroe. The fuses burned out before they could ignite a bomb, officials said.

This is the third incident in a remote area, prompting Snohomish County officials to suggest someone may be using county building records to identify potential targets. Several builders told KOMO 4 News they would be installing security cameras or hiring guards. And in the words of one builder – preferably armed guards.

The Federal Bureau of Alcohol, Tobacco, Firearms and Explosives confirmed that the fires were arsons, causing \$1

April 24, Lagos (Nigeria): Gunmen Kill 2 U.S. Oil Workers

Gunmen attacked a boat carrying oil workers in Nigeria's violence-wracked southern delta region, killing two Americans and at least three Nigerians, company and army officials said. A third American, an employee of Chevron Texaco, was in stable condition after being shot during the afternoon attack on the Benin River near the southern city of Warri. The motive for the attack was unclear, but ethnic fighters and ordinary criminals regularly sabotage multinational oil facilities and take oil workers hostage in the Niger Delta to demand payoffs from the companies. Nigeria and the Republic of Sao Tome and Principe are hoping to earn \$500 million from signature bonuses being paid on seven deep offshore oil blocs offered in the Joint Development Zone of the Gulf of Guinea.

April 30: Sea Shepard Crew Save Sea Turtle from Taiwanese Long-line!

The Sea Shepard Conservation Society flagship, the *Farley Mowat*, came across and confiscated 25 kilometers of monofilament long-line that had been recently set 360 miles southwest of Acapulco, Mexico. There were no identification numbers or names on any of the gear. The radio transmitter locating buoy said it was manufactured in Taiwan. The white plastic long-line had Chinese writing on it. The crew freed a sea turtle that had been hooked and was still alive. There is now a Taiwanese long-liner searching in vain for its lost weapon of mass destruction. The Taiwanese long-liners operating out of Costa Rica have been the primary cause of massive shark depletions in the Eastern Tropical Pacific.

Early May, Torino (Italy):

Newspapers report that an RBM vivisection lab worker received a bullet and death threats at his home in a mailed packet.

Early May, San Polo D'Enza (Italy):

Giovanna Soprani, owner of the infamous Morini farm that breeds animals for vivisection labs received a fake bomb and a fax alerting her: "1...2...3...Giovanna Boom! Your prayers will be useless."

May 21, United Kingdom: Animal Liberation Front Raid Vivisection Lab Contractor!

From the communique:

"On the evening of Friday 21st May members of the ALF paid visit to RMC in Weeford, Sutton Coldfield. RMC are collaborators in the project to build the new animal torture lab in Oxford."

"11 large building supply lorries were smashed and put beyond use, a total of 88 tyres slashed, brake and hydraulic lines cut, sand and gravel poured into fuel tanks. Next a concentrated attack on the loading conveyor belt left it destroyed. All power lines cut and the large belt and pulleys all wrecked. Then it was over to the cement hopper once again activists wasted no time in smashing the control panel and all power cables."

To end the night's work the activists forced their way into the site office and set to work on the computers. In a finale to a successful operation every piece of equipment was totally smashed rendering the site unworkable. The ALF wants to make it

clear to RMC, if you persist in the construction of this animal torture centre then we will wage an un-ending war against you."

May 22-25, United Kingdom: Goodbye Actions Against Bayer

On May 22, the Newbury town centre surrounding Bayer's UK headquarters was flypostered and stickered with "Don't Buy Bayer" stickers to let these GMO pushers know that although the campaign is ending, they are being watched and any further attempt to grow GM in the UK will be met with direct action.

**The posters read as follows:
"BAYER OUT OF BIOTECH!"**

Bayer were pushing for GM Maize to be the first GM crop commercialized in the UK, but thanks to a campaign of direct action and sabotage and years of GM field trials being trashed, they have abandoned their plans to grow the Maize and will not carry out any further tests of GM crops.

**This is a victory for direct action and if Bayer try to introduce GM crops in the future they will be met with increased resistance.
NO GM!"**

A few nights later the Bayer Cropscience subsidiary, HC Starck, was visited. A message reading "Bayer Stay out of GM" was spraypainted on the front wall. This was only the second of four "gentle warnings" sent to Bayer that week that if they *do* carry on trying to bring GM crops in, saboteurs will target them again. In Essex, two Bayer facilities were hit in a night-time raid by anti-GM activists in the early hours of May 23. As part of the send-off to Bayer after their decision to pull out of GM crop trials in the UK, locks were glued, windows smashed and spray-painted slogans left behind.

And finally, on May 25, the Bayer Cropscience building in North Newbalds had all 56 of its windows broken. The message "No GM - Not Now, Not Ever" was spraypainted on a wall. Hopefully, Bayer knows what to expect should they attempt to pursue GM in the UK in the future...

May 28, Prairie City (Oregon): Logging Equipment Vandalized

Vandals damaged five pieces of logging equipment being used in a controversial timber salvage operation in

south Baker County. The FBI has joined the investigation.

Loggers discovered the damage when they arrived at the site about 18 miles southeast of Prairie City, said the timber manager for D.R. Johnson Lumber Co. The company paid \$3 million for about 30 million board-feet of timber burned during the 2002 Monument fire. Between Thursday afternoon and Friday morning, someone poured metal shavings into the engines, fuel tanks and hydraulic systems of the logging machines, which belong to J&D Logging. Baker County Undersheriff Ken Drazie said repair costs would be about \$100,000.

The equipment includes a log loader, a de-limber, a D-5 bulldozer and two skidders. The manager expects the logging equipment to be out of commission for at least two weeks. The loader had filled one truck with logs when the operation noticed a problem with the engine. The company sends logs to its mills in John Day and Prairie City, and production delays are expected to be expensive.

The Monument salvage sale has generated controversy since Malheur National Forest officials started working on it in the fall of 2002, after the fire had burned 23,900 acres.

For Sandra

by Nikki Giovanni
(a poem written a generation ago)

i wanted to write
a poem
that rhymes
but revolution doesn't
lend
itself to be-bopping

then my neighbor
who thinks i hate
asked - do you ever
write
tree poems - I like
trees
so I thought
i'll write a beautiful
green tree poem
peeked from my window
to check the image
noticed that the school
yard was covered
with asphalt
no green - no trees
grow
in manhattan

then, well, i thought
the sky
i'll do a big blue sky
poem
but all the clouds
have winged
low since no-Dick
(Nixon) was elected

so i thought again
and it occurred to me
maybe i shouldn't write
at all

but clean my gun
and check my kerosene
supply

perhaps these are not
poetic
times
at all

North American Eco-Defense Prisoners:

Tre Arrow

Fighting extradition proceedings to the US from Canada. He is facing serious felonies in relation to a environmentally motivated arson of logging trucks and other vehicles. He has been moved several times, but you can contact him through Tre Arrow, c/o Rudy Kischer Embarkation Law Group, 609 W. Hastings St, 6th Floor, Vancouver, B.C., V6B 4W4, Canada. Current info can be found at: www.trearrow.org

Billy Cottrell

#9526712, Metropolitan Detention Center, PO BOX 1500 Los Angeles, CA 90053. UCLA Physics student being charged in connection with the huge 2003 ELF arson at an SUV dealership in California. Contact his support group at: freebillycottrell@yahoo.com

Ted Kaczynski

#04475-046, US Pen-Admin Max Facility, PO Box 8500, Florence Colorado 81226. Sentenced to multiple lifetimes in prison for the "Unabomber" bombing attacks against the architects of the New World Order.

Jeffrey Luers (Free)

#13797671, OSP, 2605 State Street, Salem, OR 97310. Serving a 22+ year sentence for setting fire to Sport Utility Vehicles to protest the destruction of the environment. He has been made an example of by the criminal injustice system and he urgently needs your support. Check out: www.freefreenow.org for more info.

Craig Marshall (Crittter)

#13797662, SRCI, 777 Stanton Blvd, Ontario, OR 97914. Serving a five-year sentence for setting fire to SUVs to protest the destruction of the environment.

Fran Thompson

#1090915 HU 1C, WERDCC, P.O. Box 300, Valdalia, MO 63382. Long-time eco-activist serving a Life sentence for shooting dead, in self-defense, a stalker who had broken into her home.

Helen Woodson

#03231-045 FMC Carswell, PO Box 27137, Admin Max Unit, Fort Worth, TX 76127. Serving 27 years for robbing a bank and then setting the money on fire while reading out a statement denouncing greed, capitalism and the destruction of the environment.

Spirit Of Freedom

Earth Liberation Prisoners
Support Network
www.spiritoffreedom.org.uk

Animal Liberation
Support Group
www.alfsg.org.uk

...but wait, there's more!

Resistance to the life-devouring system is on the rise all over the planet and we're finding it difficult to keep up with the almost daily actions against Leviathan (and hopefully, the FBI and other assorted agents of repression are having an even harder time). Since we began laying out this issue there have been multiple "night and fog" actions against the Megamachine, which we can only mention in passing for now.

In late May, a molotov was hurled at a Forest Service station in John Day, Oregon. On June 12 (the International Day of Action for Free), anarchists tagged "Free Jeff Luers" on the US Embassy in Moscow. And on June 15th, the ELF torched a lumber-yard in West Jordan, Utah, causing \$1.5 million in damages. All these actions (and many more!) will be reported on more fully in our Fall issue, so stay tuned and stay active!



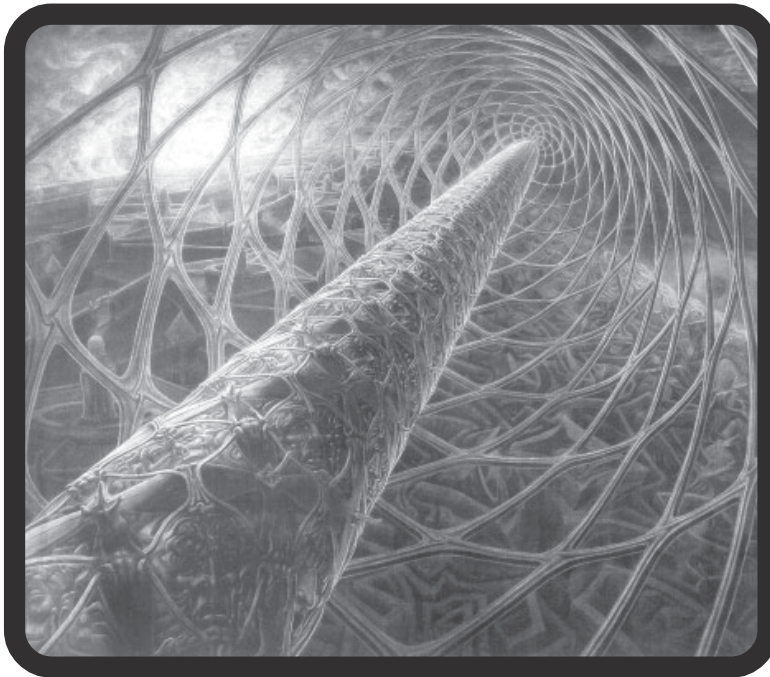
Misery's Passage

from the forward to the Declarations on Transgenic Agriculture

THIS FIRST CAMPAIGN AGAINST GENETIC ENGINEERING must be said to have ended in failure. I am not referring to the lobbying and petitioning campaign run by cyberactivists who cry victory every time an agribusiness marketing genius decides that it might pay off to label some traditional (read: factory-made) biscuit "GMO-free". Only a Jeremy Rifkin could see something like this as "one of the greatest defeats in the history of capitalism", or crow over Monsanto's supposed abandonment of its "Terminator" technology when in reality the firm gave up its plans to acquire the seed-producer's Terminator patent solely because of United States anti-trust laws. Significantly, Rifkin has made those laws part of his strategy for preventing Monsanto from establishing a monopoly in transgenic seeds. It might reasonably be objected that condemning monopolies in the name of fair trade amounts to endorsing swarms of *small-time* poisoners on *laissez-faire* grounds. Rifkin would undoubtedly respond that all means are good when it comes to telling transnational giants, but this is a feeble defense indeed.

The campaign I do have in mind is the one in which I took part, and which partly succeeded in distinguishing itself from this mishmash by resorting to direct action. As we have seen this was not enough to prevent its being pressed into the service of *citizenist mobilization*. It did, however, manage to pick exemplary targets. By treating the two faces of Research, the public and the private, as simple clones, it contrived to contribute in an unprecedented way to the old debate on innate versus acquired characteristics. It had almost succeeded in raising the question of research's function in industrial society when the pseudoquestion of Frankenfoods (*la malbouffe*) was tabled just in time to save the bacon of an already panic-stricken *research community*. Our embarrassment at this accounts for the decision to call a halt almost as much as the fragility of the alliances we struck in order to get as far as we did.

I say the first campaign advisedly, for nothing suggests to me that a second can somehow be avoided; it will surely resume hostilities where they were left off: on the battlefield of state-supported research. I have no doubt that those who venture back on to this risky terrain will be taken to task for demonstrating in this way how little they have understood what preconditions have to be met for "social dialogue" to continue in our democracies, and for disqualifying themselves no less than I am doing here by indulging in hopelessly dated invective. I don't know what methods will be employed. Everything leads one to expect further reverses; yet why should we renounce all action just because we know, without drawing either pleasure or despair therefrom, that often we must settle for testing the validity of the least agreeable hypotheses concerning our contemporaries?



Giving short shrift to the trivialities so much chewed over by almost all opponents of genetic engineering, Jean-Pierre Berlan suggests that the so-called Terminator approach to plant sterilization represents "the greatest triumph yet for the project of political economy: the manufacture of a sterile living organism". It is worth noting that before this objective could be attained in the plant kingdom it had to first be realized (albeit imperfectly) *vis-à-vis* all the

not strictly biological aspects – all the *living* aspects in the non-scientific sense – of the existence of human beings.

Only after the industrial system has rendered human life so sterile that it serves merely to produce and reproduce the technology that enslaves it does the economy arm itself with the means of biological sterilization. One would have to abandon all clear thinking about a world henceforward utterly in thrall to the economy to accept that this departure embodies simply one more common-or-garden commodity, destined merely to increase the profits of the transnational corporations, its impact confined solely to *markets*. That would be to take as axiomatic the claim that "The world is not a commodity" – a slogan that the professors at *Le Monde Diplomatique* have adopted as ideal for obscuring what their well-tempered progressivism papers cover: the deepening "commodification" of *human beings*, of "citizens" of value only as consumers or wage-workers self-managing their servitude in an economy that no longer generates *social bonds*.

By acclimatizing us to survival in its ambit, the very *possibility* of "Terminator", like the possibility of rival manipulative techniques ripe with the promise of human applications, is about to complete the colonization of whatever remains to us of the idea of a human meaning to our existences. Many parallels have already been drawn between the genetic technologies of death and the nuclear power industry. But we choose to forget that the *permanent innovation* of nuclear power owes its endurance – setting aside the bio-ethicists' refusal to denounce anything much beyond the Dr. Mengeles of the world – to its ability to reinaugurate at every instant the era of life's intimacy with death unadorned.

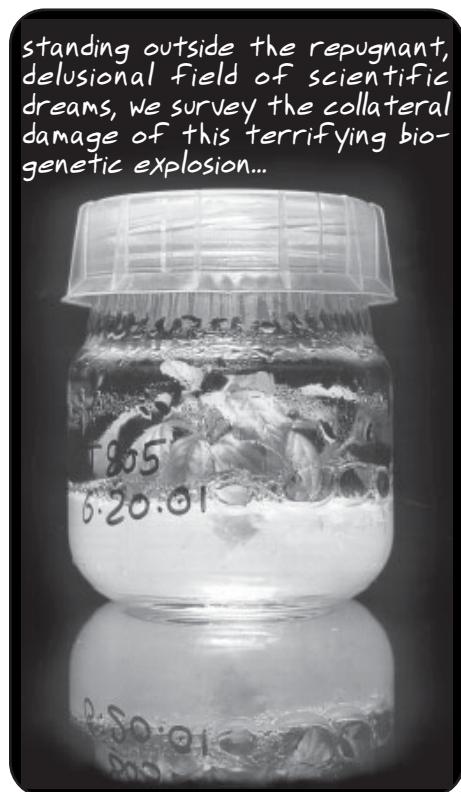
by Rene
Riesel

Here we dwell – in a house where people marvel in the knowledge that an impossible suckling has been born of a woman's corpse maintained for two months in a state of fake brooding, where it is thus already possible to manufacture life out of death, where it is accepted that the preparation of reasonable wars, and all the death and destruction that they cause, all the planning and digging of fresh mass graves that they call for, are unabashedly one good business deal. Should we be surprised, then, that what is dead may also be manufactured out of what is living, that we now *produce* pre-sterilized life? Surely not. Nothing can surprise us; we can only fear. And call for *precautionary measures* or more *transparency in risk management*.

To all this we have nothing to oppose save the will to rehumanize the world, to force the Economy, to force Industry – along with their science and their commodities – out of our lives. But we will have to find the trace of those lives beneath the ashes before even thinking of *re-enchanting* the territory that they may still delineate.

To perceive that the war is total, and that our positions are weak, is not the same thing as painting a black picture of the situation. It would be hard to paint a blacker picture than that offered by those who have nothing better to propose than the beautification of these ruins.

1. [On October 4, 1999, Monsanto announced with much fanfare that in view of the controversy aroused it had decided not, after all, to commercialize technologies, such as "Terminator", which rendered seeds sterile.]



Declaration of the Society Against Scientistic Obscurantism and Industrial Terrorism

The following text was written in support of Rene Riesel, accused of sabotaging GMO rice experiments at the French agricultural research agency (CIRAD) in Montpellier, France. Riesel participated in the May '68 events in Paris and was also a member of the Situationist International. Two others were also accused of the CIRAD action, including Jose Bove, the antiglobalization activist. In a statement at the outset of the trial, Riesel dissociated himself from the reformist approach of Bove. The text was published in the summer 2002 edition of *In Estrmis, Bulletin de liaison et de critique anti-industrielle* (Anti-industrial Liaison and Critique Bulletin).

DECLARATION

Considering:

-that without fighting against the basis of the world that produces GMOs it is completely illusory to claim to oppose them, as do those adopting a supplicating citizenist approach which is respectful of the economy and the state;

-that media frenzy and confusion have until now managed (even during the February 8 lower court trial) to prevent the radical refusal of genetic engineering *as such* from clearly standing out as the only serious reason for the sabotage at the CIRAD as well as other actions known or covered up that followed;

-the function, crucial in all aspects to this concealment, of the citizen-lobby, behind-the-times *progressives* who dream of seeing states and techno-science - globally integrated in the arsenal and *the interests* of domination – continue to watch over developments;

-that there is no need to await the conclusions of experts of any sort to know how disastrous "biotechnological" innovations are, when in the form of chemical and nuclear poisoning of the planet, the consequences and cumulative results of less ambitious technologies are everywhere out of control, today and for centuries to come;

-that the science produced by industrial and commodity society has already contributed towards turning the planet's nature into chaos and making humanity *non-adapted* to its own world;

-that what today claims to be acceptable scientific activity consists solely of gauging tolerance thresholds, of weakening them and acclimatizing us, mentally and physiologically, to a truly inhospitable world, while mobilizing all the resources of electronics and industrial chemistry, and this even before raising the *promises* of gene-splicing fantasies;

-that this scientistic pretension to control all nature, humans and society manifestly results only in additional mutilations and aggravated disasters, and that the remaining function of this mercenary science only tends to accustom us to all the catastrophes in the making and equip the social order's protectors – police, army, psychological support groups, etc. – against those individuals or populations who might be recalcitrant;

-that catastrophes are already present in sufficient numbers and have been for such a long time that it's clear that unless adequate critical lucidity is directed at their *deeper causes*, these catastrophes will only bring more submission and the loss of the last shreds of autonomy, in other words the need and request for *protection*, dispensed solely by state power or with the help of its auxiliaries – citizen-lobbies and other "non-governmental" organizations;

Considering the reductionist atavism of modern science, its systematic neglect of consequences and its contempt for all non-scientific bodies of knowledge that have contributed towards humanization in all its forms and which continue as best they can to oppose this artificializing extremism;

Considering that specialized science's obliviousness perfectly corresponds to the historical unconsciousness of Political Economy, the other crucial element of the dominant ideology;

Considering as well that in the light of the intrinsic vulnerability of the industrial system, of the planet-wide social disintegration it has produced and the resulting chaos, we can expect the coming years to be a time of industrial terrorism and permanent war, under the aegis of the *Ministry of Fear*;

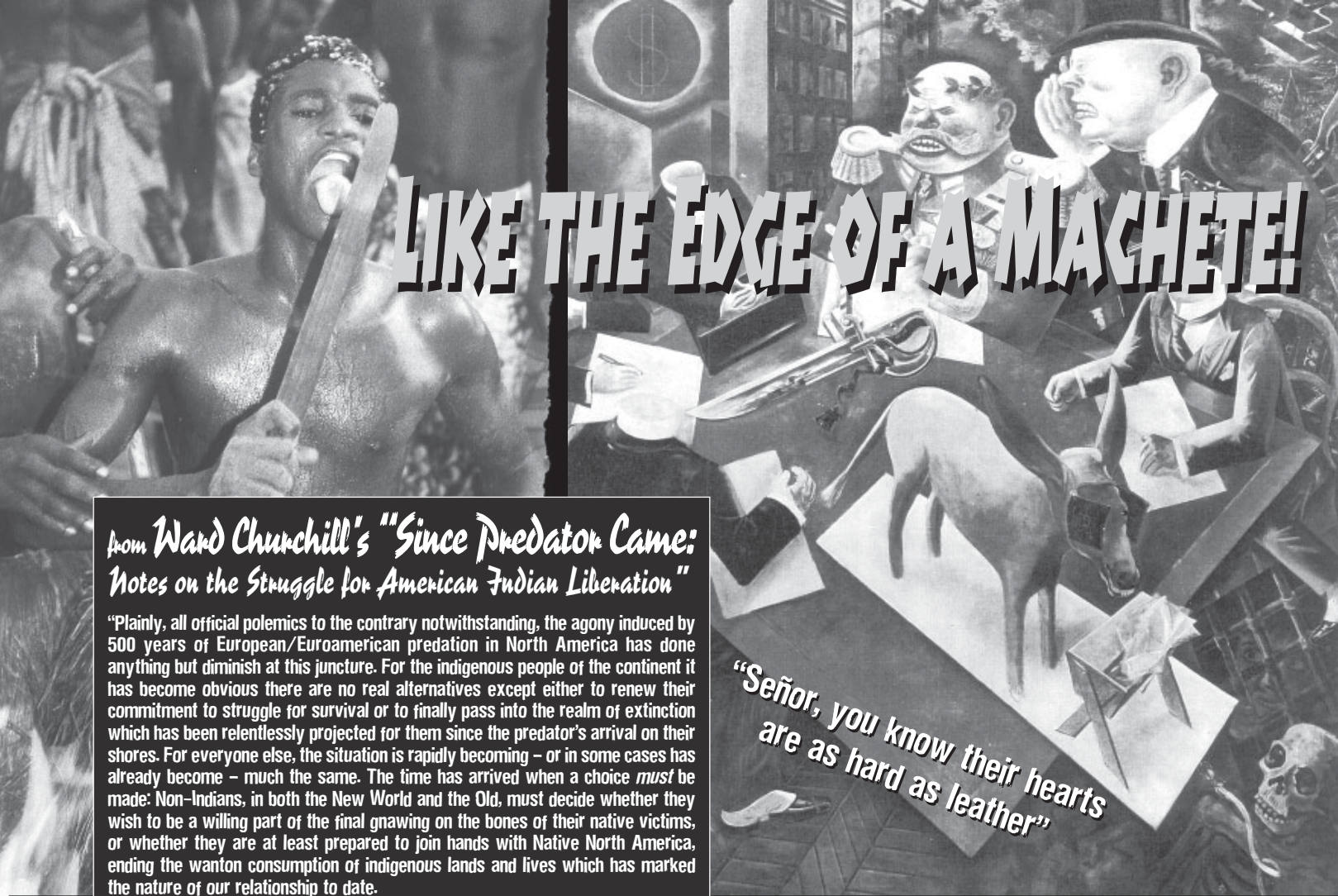
Considering, finally, that only by collectively exercising freedom of thought and critique will communities be formed which are in a position to practically oppose the material and *intellectual* ravages of this techno-industrial and commodity society;

The Society Against Scientistic Obscurantism and Industrial Terrorism has as its goal, without neglecting the practical evaluation of the *results* of techno-scientific activity, to immediately reach the stage of questioning its reductionist principles. This, however, should not be taken as an outright condemnation of western experimental science. But insofar as it has come to organize itself in an absolute and exclusive manner as the crucible of all knowledge, forbidding any internal or external evaluation, it represents in no uncertain terms the dominant form of modern-day *obscurantism*.

Translated by Bernard Cooper of the *Mauvaise Herbe* journal and Michael William

Rene Riesel is serving a seven-month prison sentence in France for his involvement in the destruction of Genetically-Modified Organisms. He can be contacted at: Rene Riesel, No. d'ecrou 4612, Maison d'Arret, 37 Chemin Sejalan, 48000 Mende, France.

Against the Engineering of Life, Rene Riesel's extremely lucid analysis of biotechnology and techno-scientific society, is now available from *Green Anarchy* for \$2.



LIKE THE EDGE OF A MACHETE!

from Ward Churchill's "Since Predator Came: Notes on the Struggle for American Indian Liberation"

"Plainly, all official polemics to the contrary notwithstanding, the agony induced by 500 years of European/Euroamerican predation in North America has done anything but diminish at this juncture. For the indigenous people of the continent it has become obvious there are no real alternatives except either to renew their commitment to struggle for survival or to finally pass into the realm of extinction which has been relentlessly projected for them since the predator's arrival on their shores. For everyone else, the situation is rapidly becoming – or in some cases has already become – much the same. The time has arrived when a choice *must* be made: Non-Indians, in both the New World and the Old, must decide whether they wish to be a willing part of the final gnawing on the bones of their native victims, or whether they are at least prepared to join hands with Native North America, ending the wanton consumption of indigenous lands and lives which has marked the nature of our relationship to date.

The sort of alliance at issue no longer represents, as it did in the past, an exercise in altruism for non-Indians. Anti-imperialism and opposition to racism, colonialism, and genocide, while worthy enough stances in and of themselves, are no longer the fundamental issues at hand. Ultimately, the same system of predatory goals and values which has so busily and mercilessly consumed the people of the land these past five centuries has increasingly set about consuming the land itself. Not only indigenous peoples, but the lands to which they are irrevocably linked, are now dying. When the land itself dies, it is a certainty that *no* humans can survive. The struggle which confronts us – *all* of us – is thus a struggle to save our collective habitat, to maintain it as a "survivable" environment, not only for ourselves, but for the generations to come. Self-evidently, this cannot be approached either from the posture of the predator, or any other position which allows the predator to continue with business as usual. At long last, we have arrived at the point where there is a tangible, even overriding, confluence of interest between natives and non-natives.

The crux of the matter rests, not merely in resistance to the predatory nature of the present Eurocentric status quo, but in conceiving viable socio-cultural alternatives. Here, the bodies of indigenous knowledge evidenced in the context of Native America at the point of the European invasion – large-scale societies which had perfected ways of organizing themselves into psychologically fulfilling wholes, experiencing very high standards of material life, and *still* maintaining environmental harmony – shine like a beacon in the night. The information required to recreate this reality is still in place in many indigenous cultures. The liberation of significant sectors of Native America stands to allow this knowledge to once again be actualized in the "real world," not to recreate indigenous societies as they once were, but to recreate themselves as they *can be* in the future. Therein lies the model – the laboratory, if you will – from which a genuinely liberatory and sustainable alternative can be cast for all humanity. In a very real sense, then, the fate of Native America signifies the fate of the planet. It follows that it is incumbent upon every conscious human – red, white, black, brown, or yellow, old or young, male or female – to do whatever is within their power to ensure the next half-millennium heralds an antithesis to the last."

Indigenous and Campesino Resistance Across the Earth

February 24, Bella Bella (British Columbia, Canada): Heiltsuk and Kitasoo Nations Block Commercial Fishing

Indigenous people of the Heiltsuk and Kitasoo Nations sailed out in 50 boats to block a commercial herring fleet of about 40 vessels, used a "seal bomb" (a small fire-cracker-type device that scares away sea creatures to interfere with the fishing), and drove right up to the commercial fishing boats, possibly damaging some nets with their engines. The Heiltsuk and Kitasoo people have declared a "no-fishing zone" in the area and intend to back up their words with action. The Department of Fisheries and Oceans (DFO) claims there are adequate stocks, and DFO officers and RCMP patrolled the area to manage any conflict. Unfortunately, the commercial fishers managed to collect most of their herring quota.

March 10–11, Sheshatshiu (Innu Territory, Canada):

RCMP officers were kicked out of this indigenous Innu community on March 10, after they came in to kidnap children from families who were occupying the office of Band Council Chief Paul Rich. About 12 people, six adults and six children, barricaded themselves in the office the day before because they have been denied housing for five and half years and are outraged at the corruption of the Band Council. Six RCMP officers and officials from Child, Youth and Family Services broke into the office and tried to apprehend the children, but were repelled by about 50 to 60 family members who rushed down to support those occupying the office. Police used pepper-spray and electric taser guns on the crowd, but were forced to flee under a barrage of stones.

According to corporate news, some cops were slightly injured, five police cars and the Band Council office were trashed. The cops were forced to drive away on the rims of their last two vehicles, as the tires had been slashed. A child was also injured by broken glass when the cops broke into the office. The day after the clash, March 11, the Innu families gathered around a bonfire, burning files and furniture from the Band Council office. This was not the first time that conflict has broken out over housing in the community. On January 7 of 2000 an Innu woman moved her family into Chief Paul Rich's office and occupied it, since she had been waiting three years for the Band Council to allocate her a home.

The Innu Nation is well known for its struggle against a Canadian Forces Base and low-level jet-fighter training. Traditional Innu broke into and occupied the army base runway 19 times between 1988 and 1990, resulting in more than 100 arrests. There have also been several confrontations over industrial development: In 1996 the Innu prevented the construction of a nickel mine. In 1993, the Innu community at Davis Inlet attacked a judge, trashed a police station and drove court officials off the reserve.

March 12: Pre-Election Storm Is Brewing In West Papua

An official of the Free Papua Movement (OPM) was killed in a firefight between Army personnel and a group of rebels in Sarmi regency, highlighting fears that the elections could be delayed or even fail to take place in the country's easternmost province. Lt. Col. Leo Wresman, an assistant to the OPM's military wing on personnel affairs, was shot dead when he and his group were involved in an exchange of fire with 20 soldiers from the Army company Rajawali 753 in Kamenawari Village, some 40 kilometers west of the town of Sarmi.

Sarmi military district chief Col. Agus Mulyadi said that the gunfire occurred when the soldiers led by Second Lt. Napoleon Tampubolon launched a sweeping operation in the village where the rebel group reportedly were making preparations to disrupt the elections in the regency. OPM's military wing in the region is led by Alex Makobory who was not found in the village when the operation was carried out, he added. "Leo died instantly, two women and three children were arrested and five rebels escaped. The women will undergo an

interrogation to gain more information on separatist activities in the remote regency," he said. Agus said further that the soldiers also seized four rifles, six arrows, three axes, seven machetes, documents, Morning Star flags and office equipment such as ink, paper, stamps and a typewriter. Agus said the military has enhanced security in the regency in anticipation of security disturbances that could disrupt elections in the province.

March 30: Suicide Protest at Bolivian Congress!

Eustaquio Picachuri Collaca, a former mine worker angered at being denied a pension, entered Bolivia's Congress building strapped with 20 kilos of dynamite, which he detonated, killing himself and two police agents. Collaca was part of Bolivia's "Sandwich Generation", left without pension coverage when a new program took effect in 1996. Miners Federation spokesperson Felix Condarco warned that nearly 2,000 mine workers are prepared to sacrifice their lives for the right to get either retirement benefits or the return of the payments they made into the pension fund.

April 5, West Papua: Ballot Boycott Sabotages Elections

60% of people in West Papua refused to vote in April's parliamentary elections, but the government is trying to pretend that the elections are delayed due to a lack of ballot papers. This was certainly true in the south of Papua where a group of 20 people successfully attacked a boat delivering ballot papers, killing one cop and capsizing the boat, sending the contents to the bottom of the river!

This means that almost every native Papuan refused to vote (around 40% of the population are Indonesian trans-migrants); many in Aceh stayed at home and 50% of students in the Javanese city of Yogyakarta did not vote! Alongside this show of defiance, global solidarity demonstrations took place in London, Sydney, Washington DC and the Hague. This is the largest-ever solidarity action in support of West Papua and Aceh.

In the weeks running up to the elections Indonesian police shot dead two people and hospitalized three whom they suspected of campaigning for the boycott. Because of the successful no-vote the government has had to delay the results of the elections and has also deployed hundreds of police to villages across Papua to try to force votes out of people. We must continue to be on alert as there is still danger of retaliatory action from the Indonesian police and army. We have also heard that there was an OPM attack in Arso near the PNG border and a bomb was exploded in Aceh near a polling station.

April 8, Brazil: Landless Squatters Settle on Stora Enso Land

Members of Brazil's Landless Peasants' Movement have taken over an area of eucalyptus forest that was planted for the production of raw material for the Veracel pulp factory. The factory, to be built in the state of Bahia, is jointly owned by the Brazilian company Aracruz and the Finnish Stora Enso. A group of about 2,000

April 11, Brazil: Landless Step Up Seizures

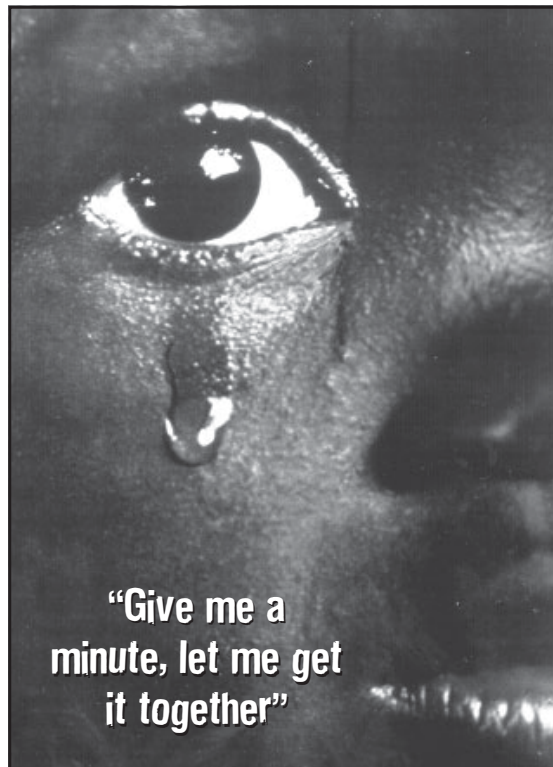
There has been a sharp increase in the number of illegal farm seizures by landless peasants in Brazil. Across the country, more than 50 properties have been invaded since mid-March by rural people who want the government to speed up land reform. The governing Workers Party has traditionally been seen as an ally of the agrarian Movement, or MST. President Luiz Inacio Lula da Silva, who vowed to help the landless, now finds himself in an awkward position. He has announced plans to resettle more than 100,000 landless families this year – but the MST says the pace of resettlement is too slow.

The land issue is as old as Brazil itself. When the Portuguese first settled here, vast estates were shared out between a small number of aristocrats. Five hundred years later, nearly half of all farmland is still owned by just 1% of the population. Formed in the 1980's, the MST tries to force change by seizing disused farmland and occupying high-profile buildings, such as banks and local government offices. In March there were 40 such invasions – the highest number in a single month for five years – and the pattern has continued into April. Over the Easter weekend two farms have been occupied in the state of Sao Paulo.

April 12, Mohawk Territory (Canada): Cops Barred From Kanesatake

Some members of the Mohawk community of Kanesatake are trying to ensure that a newly named police chief does not take up his duties. They have been watching roads in and out of the community since Ed Thompson and at least six of his officers were prevented from entering Kanesatake on April 9. One of the cops in the new police force was turned back from entering the community on April 10. A number of people assembled in front of the officer's car as he tried to enter Kanesatake.

(continued on next page)



farmers reportedly entered the area, clearing away eucalyptus trees and planting agricultural plants. The aim of the action was to speed up Brazilian land reform. Reuters News Agency reports that more than 10,000 farming families have been on the move recently, occupying land to back up their demands for implementation of reform in land ownership.

Indigenous and Campesino Resistance Across the Earth

(continued from previous page)

Opponents of Grand Chief James Gabriel say his decision to hire Thompson as interim chief goes against the wishes of the community. They are demanding the federal and provincial government negotiate directly with the community. Gabriel has been in a power struggle with a five-member civilian police commission for months now. He brought in an outside force of aboriginal cops to seize control of the police department in January. When opponents responded by burning down his house, Gabriel fled the community, along with eight of the 12 Kanesatake officers who remained loyal to him.

April 13, Brazil: Indian Wars Intensify!

An attack by Cinta Larga Indians on miners taking diamonds from protected Indian land (which in fact are little more than reservations upon which the Indians of Brazil have been forced to find final refuge) in the Brazilian Amazon has left at least 35 people dead. The previous week, a crowd of miners tied a Cinta Larga Indian to a tree in the town square in Espigao d'Oeste and threatened to kill him, police said. Now heavily armed miners have entered the area, supposedly to recover bodies.

According to the National Indian Foundation (Funai), miners have been pouring into the region around the Cinta Larga reservation near the Amazon ever since experts declared it rich in diamonds. The 2.6 million hectare Roosevelt Indigenous Reserve area is rich in kimberlite, the volcanic rock in which diamonds are found.

The area is already a scene of land devastation. Tractors and excavators have opened up huge craters on the forest floor. Before the arrival of Europeans in 1500, Brazil was home to an estimated population of somewhere between five and 13 million people in at least 1,000 tribes. Five hundred years of exposure to disease, violence and dispossession wiped out the vast majority of this indigenous

population. Today, there are around 350,000 Indians in Brazil in about 200 tribes.

Their land is still taken over for ranches or industrial projects, or invaded by miners and settlers—and they are still being killed, whether by diseases encountered when their lands are invaded, by starvation as they are driven from their hunting

when prospectors opened fire on Cinta Larga, or "Wide Belt" Indians as they approached to negotiate with them, said Carlos Tavares, spokesman for Brazil's National Indian Foundation, or Funai. The Indians fought back with small caliber rifles, arrows, spears, and daggers, he said.

Police were searching for more bodies from the clash between miners and Indians in Rondonia state, said Tavares. The reserve has long been a point of conflict between Indians and miners. Tensions have been rising again on the reserve, which some experts say could be one of the biggest diamond regions in South America. The worst previous confrontation between miners and Indians took place in 1993 when gold miners killed 16 Yanomami Indians, including women and children.



"Just gotta pick myself up off the floor"

grounds, or by the hitmen who are employed by ranchers and "land-owners" to keep Indians away. There remains an endemic racism towards Indians in Brazil that makes all this possible—in law they are still considered minors. The most important thing for tribal peoples in Brazil is COMPLETE control over their lands—Brazil is one of only two South American countries that does not recognize tribal land ownership.

April 17, Brazil: Bodies of 23 Miners Killed by Indians Are Found on Remote Amazon Reserve

Brazilian police have found the decomposed bodies of 23 illegal diamond prospectors apparently killed by Indians in a battle on their remote Amazon reserve. The men were killed on the morning of April 7

April 18, Peru: Villagers Seize Mining Camp

More than 2,000 campesinos from the northern Peruvian province of Huancabamba began a mobilization against the Rio Blanco copper mining project, on the border with Ecuador. Huancabamba residents oppose the mining project because they fear it will contaminate the region's rivers and farmland.

The protesters began marching to the Rio Blanco mining camp on April 20, and by the next day, as many as 400 of them—some armed with machetes, sticks and shotguns—had entered the camp. In nearby Namballe district, campesinos took over a heliport and smashed the windows of a Monterrico company helicopter in order to block the company from transporting more police to the camp.

April 21, Pakistan: Pipeline Sabotage!

The main gas pipeline from Sui to Shalpur on Pakistan's Sindh-Balochistan border has been damaged by a bomb attack. It is reported that the blast blew up 15 feet of the pipeline and caused a 30-foot crater. Sui Southern Gas Co. blamed the action on local disaffected tribal elements and anti-government forces.

April 25, Peru: Protesters Kill Mayor

Angry highland Indians beat their town's mayor to death after he refused to resign in the face of protests. The mob then attacked the police station, trapping dozens of officers. Interior Minister Fernando Rospigliosi ordered the cornered police to hold off the attackers in Ilave, a town 565 miles southeast of Lima near Lake Titicaca.

A cop interviewed on Radioprogramas radio station said about a thousand rioters had begun throwing molotov cocktails at the station, where 50 policemen, some of them injured, had run out of tear gas grenades. "Don't let them take hostages or take your weapons," Rospigliosi told the unidentified cop during the Radioprogramas interview. Phone service to the police station was cut minutes later. Earlier the mob had broken into the house of Mayor Cirilo Fernando Robles and dragged him and three other municipal workers into the street and began beating them. The tensions escalated after Robles had vowed not to step down following a week of peaceful protests demanding his resignation because of corruption allegations. The mob then beat Robles to death, Rospigliosi said.

Congressman Gustavo Pacheco, who represents the region, said that a total of 19 municipal workers had been kidnapped. About 10,000 people, mostly Aymara Indians from surrounding villages, had been demanding Robles' resignation on the grounds that he was corrupt and had failed to deliver on campaign promises. Rospigliosi said it was unclear why the violence had continued to escalate following the mayor's killing. Radio reporters who tried to enter the town said the rioters turned them away.

April 29: Mayor in Peru Highlands Flees, Fearing Lynch Mob

Just days after Indians in Peru's Andes beat their mayor to death, 800 people in another village near Lake Titicaca took five aldermen hostage after their mayor fled in fear of his life. Police Capt. Abner Bardales said that mayor Melecio Larico Quispe fled his village and took refuge in the city of Juliaca, fearing a similar fate as Ilave's mayor after residents accused him of corruption. Bardales said village aldermen had taken charge of the municipal office, but the gathering crowd in Tilali's main square claimed they were holding the five officials hostage. It is not uncommon in isolated Indian communities for

residents to mete out vigilante justice against local officials accused of corruption.

May 19, Mexico: Farmers Burn Police Outpost in Xalatlaco!

Residents of the farming community of Xalatlaco, angered by the continued presence of federal police, torched a cabin and trailer used by law enforcement in the hopes of chasing the unit out. A Federal Preventative Police (PFP) unit has stood guard in Xalatlaco since a decades-old land dispute with a neighboring community in Mexico City erupted in violence in July 2003.

May 23, Mexico: Banks Bombed in Act Against Government!

A little-known rebel group, denouncing government corruption and free-market economic policies, claimed responsibility for explosions that damaged three foreign-owned banks in the central Mexican city of Jiutepec. The explosions took place outside branches of Banamex, BBVA-Bancomer and Santander Serfin. Police also recovered undetonated explosives outside of a HSBC bank.

Authorities found a note near the explosion sites signed by a group calling itself the "Comando Jaramillista Morelense 23 de Mayo", in apparent tribute to the peasant leader Ruben Jaramillo, who was murdered along with his family by state forces on May 23, 1962. The communique left behind lashes out at President Vicente Fox and "neoliberal counter-reforms", while calling for the departure of the governor of Morelos State. "Foxism has demonstrated that under imperialistic hegemony, moral and political degradation have no limits. May no honest force be surprised before this cry of protest that is the only option left to us," the statement read, without mention of the explosions. Investigators said the bombs were placed outside the banks in such a way that the perpetrators were obviously attempting to avoid being filmed by video cameras installed around the ATMs inside the banks. The explosions in Morelos came as Mexico prepares for a summit of political leaders from Europe and Latin America.

May 27: Wayuu Indians at War with Colombian Government

A group of Indians has declared war against the government in Bogota, according to a spokesperson of a Wayuu indigenous community in northern Columbia. During the last three years this community has suffered attacks and assassinations at the hands of paramilitary groups supported by troops of the Colombian Army's Second Brigade. The persecution culminated on April 18 with the sacking of the village of Bahiade Portete, and a massacre where a dozen people were murdered; more than 300 Wayuu fled across the border to Venezuela.

According to the press office of the Army's First Division, the Army was only sowing "seeds of friendship with the population" of La Guajira. But eyewitness accounts tell a different story, one of sadistic torture and of villagers being dismembered alive with a chainsaw. "They burned my two little sons alive in my pick-up. Also, they beheaded my mother and cut my nephew to pieces. They didn't shoot them, they tortured them so we could hear their screams, and they cut them up alive with a chainsaw," said Alberto, a survivor of the massacre.

Juchi, a member of this Wayuu community who is now in exile in Venezuela, says the Wayuu have no other alternative than to go to war against the regime. "The Guajira (Wayuu) people have reached a decision: they have created this problem, therefore the war has been declared. We are going to respond in such a forceful manner that they will have no desire to return to our lands. We will apply our own law, because the justice of the courts only serves to help them, the assassins," said Juchi to a Venezuelan newspaper.

North American Native & Land Rights Political Prisoners:

Byron Shane Chubbuck

#07909051, US Penitentiary, PO Box 1000, Leavenworth, KS 66048. Indigenous rights activist serving time for robbing banks in order to acquire funds to support the Zapatista rebellion in Chiapas, Mexico.

Eric Wildcat Hall

#BL-5355, Unit 1/A 10745 Route 18, Albion, PA 16475-0002. Serving 35-75 years for helping ship arms to Central American indigenous activists.

Eddie Hatcher

#0173499, ECI, PO Box 215, Maury, NC 28550. Longtime Native American freedom-fighter being framed for a murder he did not commit.

Leonard Peltier

#89637-132, PO Box 1000, Leavenworth, KS 66048. American Indian Movement (AIM) activist, serving two Life sentences, having been framed for the murder of two FBI agents. For more info. Check out: www.freepeltier.org

Andy J. Riendeau (John Two Names)

#193786, Dorm 16/Bed 25, Limestone Correctional Facility, 28779 Nick Davis Rd., Harvest AL 35749.

Luis V. Rodriguez

#C33000, PO Box 7500, Crescent City, CA 95532-7500. Apache/Chicano activist being framed for the murder of two cops.

Tewahnee Sahme

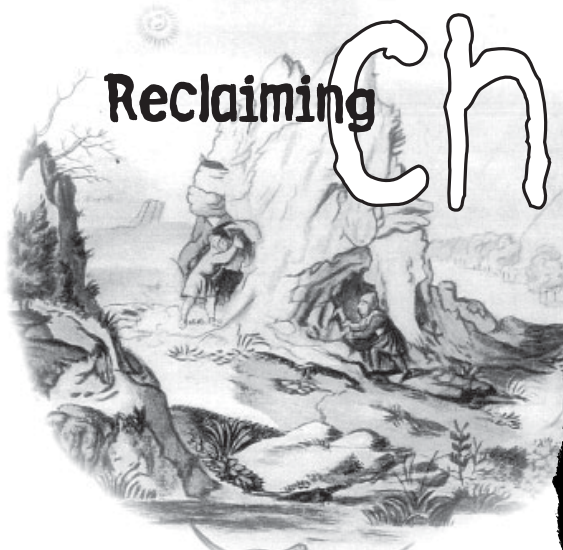
#11186353, SRCL, 777 Stanton Blvd, Ontario, OR 97914. Dedicated Native rights advocate serving additional time for a prison insurgency.

David Scalera (Looks Away)

#13405480, TRCI, 82911 Beach Access Rd, Umatilla, OR 97882. Dedicated Native rights advocate serving additional time for a prison insurgency.



**"I'm ready when you are,
Señor..."**



Reclaiming

Chuang Tzu for Anarchy

The Tao is omnipresent,
even in excrement!

Active Life

If an expert does not have some problem to vex him,
he is unhappy!

If a philosopher's teaching is never attacked, he pines
away!

If critics have no one on whom to exercise their spite,
they are unhappy.

All such men are prisoners in the world of objects.

He who wants followers, seeks political power:

He who wants reputation, holds an office.

The strong man looks for weights to lift.

The brave man looks for an emergency in which he
can show bravery.

The swordsman wants a battle in which he can swing
his sword.

Men past their prime prefer a dignified retirement,
in which they may seem profound.

Men experienced in law seek difficult cases to extend
the application of laws.

Liturgists and musicians like festivals in which they
parade their ceremonious talents.

The benevolent, the dutiful, are always looking for
chances to display virtue.

Where would the gardener be if there were no more
weeds?

What would become of business without a market of
fools?

Where would the masses be if there were no pretext
for getting jammed together and making noise?

What would become of labor if there were no super-
fluous objects to be made?

Produce! Get results! Make money! Make friends!
Make changes!

Or you will die of despair!

Those who are caught in the machinery of power take
no joy except in activity and change – the whirring of
the machine! Whenever an occasion for action presents
itself, they are compelled to act; they cannot help
themselves. They are inexorably moved, like the machine
of which they are a part. Prisoners in the world of
objects, they have no choice but to submit to the
demands of matter! They are pressed down and crushed
by external forces, fashion, the market, events, public
opinion. Never in a whole lifetime do they recover their
right mind! The active life! What a pity!

The Inner Law

He whose law is within
himself
Walks in hiddenness.
His acts are not influenced
By approval or disapproval.
He whose law is outside
himself

Directs his will to what is
Beyond his control
And seeks
To extend his power
Over objects.

He who walks in hiddenness
Has light to guide him
In all his acts.

He who seeks to extend his
control
Is nothing but an operator.
While he thinks he is
Surpassing others,
Others see him merely
Straining, stretching,
To stand on tiptoe.

When he tries to extend his
power
Over objects,
Those objects gain control
Of him.

He who is controlled by
objects
Loses possession of his
inner self:
If he no longer values
himself,
How can he value others?
If he no longer values
others,
He is abandoned.
He has nothing left!

There is no deadlier weapon
than the will!
The sharpest sword
Is not equal to it!
There is no robber so
dangerous
As Nature (Yang and Yin).
Yet it is not nature
That does the damage:
It is man's own will!

Two Kings and No- Form

The South Sea King
was Act-on-Your-
Hunch.

The North Sea King
was Act-in-a-Flash.
The King of the place
between them was
No-Form.

Now South Sea King
And North Sea King
Used to go together
often

To the land of No-
Form:
He treated them well.

So they consulted
together
They thought up a
good turn,
A pleasant surprise,
for No-Form
In token of apprecia-
tion.

"Men," they said,
"have seven openings
For seeing, hearing,
eating, breathing,
And so on. But No-
Form
Has no openings. Let's
make him
A few holes."
So after that

They put holes in No-
Form,
One a day, for seven
days.
And when they
finished the seventh
opening,
Their friend lay dead.

Lao Tan said: "To
organize is to
destroy."

Advising the Prince

The recluse Hsu Su Kwei had come to see Prince Wu.
The Prince was glad. "I have desired," he said,
"To see you for a long time. Tell me
If I am doing right.
I want to love my people, and by the exercise
of justice
To put an end to war.
Is this enough?"

"By no means," said the recluse.
"Your 'love' for your people
Puts them in mortal danger:
Your exercise of justice is the root
Of war after war!
Your grand intentions
Will end in disaster!

"If you set out to 'accomplish something
great'
You only deceive yourself.
Your love and justice
Are fraudulent.
They are mere pretexts
For self-assertion, for aggression.
One action will bring on another
And in the chain of events
Your hidden intentions
Will be made plain.

"You claim to practice justice. Should you
seem to succeed
Success itself will bring more conflict.
Why all these guards
Standing at attention
At the palace gate, around the temple altar,
Everywhere?

"You are at war with yourself!
You do not believe in justice.
Only in power and success.
If you overcome
An enemy and annex his country
You will be even less at peace
With yourself than you are now.
Nor will your passions let you
Sit still. You will fight again
And again for the sake of
A more perfect exercise of 'justice'!

"Abandon your plan
To be a 'loving and equitable ruler.'
Try to respond
To the demands of inner truth.
Stop vexing yourself and your people
With these obsessions!
Your people will breathe easily at last.
They will live
And war will end by itself!"

A defining figure in Chinese Taoism, Chuang Tzu's
reputation rests on the brilliance of his prose style
and the depth of his thought. The greatest antago-
nist of Confucian ideas (which were principally
occupied with practical questions of government,
societal laws and restraints, and personal morality), Chuang Tzu exhibited a haughty disdain
for logic and believed people should distrust ethical and political schemes and follow their
instincts. Skeptical pantheist, poetic humorist, vagabond mystic, freedom-loving sage –
Chuang Tzu led a life of "free and easy wandering" and left behind a smattering of parables
and epigrams that richly celebrate the chaotic rhythm of life and the reality of constant flux.

See: "What Is Green Anarchy?" Primer

See: "What Is Green Anarchy?" Primer

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See: "What Is Green Anarchy?" Primer



The Tail of the Tornado!

Prisoner Uprisings and Revolts!

March 12, Pagbilao (Philippines):

Two prisoners were killed and six others escaped after inmates took guards hostage and looted the jail's armory for weapons. A gun battle erupted outside as some cops showed up to control the situation. Four of the six escaped prisoners were wounded in the clash.

March 15, Santiago (Dominican Republic):

About 200 Haitian refugees rioted inside a jail, breaking through bars in the cells and resisting government plans to deport them back to Haiti.

March 16, Steelton (Pennsylvania):

A 16-year-old boy escaped from a juvenile detention center. He used a sock to disable the locking mechanism of a door, hid behind a table and used a guard's walkie-talkie to get the guards to open another door. He then ran past two guards and made his escape. No one was watching security cameras at the time. Two guards have been suspended without pay because of the break-out.

March 17, Maglie (Italy):

An automatic teller machine of the Intesa Bank was set on fire because it manages the accounts of the Regina Pacis immigrant detention center of San Foca.

March 17, Australia:

An Iranian refugee at the Baxter Detention Centre refused to be taken to an isolation unit and climbed onto a roof, sparking a disturbance by his fellow detainees. Detention center property was damaged and one staff member was injured, as refugees barricaded themselves inside their unit. 50 guards in riot gear broke in and violently suppressed the rebellion.

March 19, Nelspruit (S. Africa):

500 prisoners broke out of their cells in rage and desperation from not being fed. Mattresses and blankets were set on fire, cell doors were broken down, documents were destroyed, and taps were left on to cause water damage. The inmates charged at guards and ransacked kitchens for food.

March 22, Montreal (Canada): Hospitalized Prisoner Escapes While in Washroom!

Daniel Campeau, 34, broke free of his handcuffs after asking to use the washroom at the hospital. Once he was loose, Campeau overpowered one of the three prison guards watching him and fled on foot. Campeau left the hospital and made his way to an intersection, where he approached a car and smashed through the driver's side window with his hand. Bleeding profusely, he pulled the driver out of the car and sped away. Cops later spotted the getaway vehicle in a parking lot outside an apartment building. The clutch and steering wheel were covered in blood. A Canada-wide arrest warrant was issued.

of the prisoners who may be staying willingly. In another prison in Guayaquil, women inmates took two police hostage and tied them to a gas canister, threatening to ignite it. 310 people are being held hostage in total. The prisoners are demanding shorter sentences and an end to overcrowding.

April 8, Grayson County (Texas): Prisoner Scales Fence

A man being held on a parole violation remained at large after escaping from the Grayson County Jail. Freddie Ray Price, 33, scaled a 12-foot fence covered with two types of sharp wire to escape. Price was a trusty designated to work inside the facility painting the interior of the building. It appeared Price got outside to the exercise area after a door had been left open for ventilation.

April 13, Quito (Ecuador): Massive Escape!

An undetermined number of prisoners fled Quito, Ecuador's main prison in a "massive escape" during a nationwide prisoner uprising that left detainees in charge of many of Ecuador's jails. Prisoners escaped from the Garcia Moreno Prison through an underground sewer system in the heart of Quito's historic colonial district, prompting police to fan out around the capital to catch them. Six prisoners were quickly recaptured but more evaded the strangulating grip of the law in what Ecuadorian National Police said was a "massive escape of an undetermined number of inmates."

These escapes followed

widespread prisoner rioting that began 10 days prior to demand sentence reductions and improved living conditions in prisons that are crowded to nearly twice their capacity, with at least 1,000 people being held without sentence. On April 14th, Ecuadorian police took back control of all the prisons that had been

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Prisoners burn furniture during uprising
Quito, Ecuador, April 7

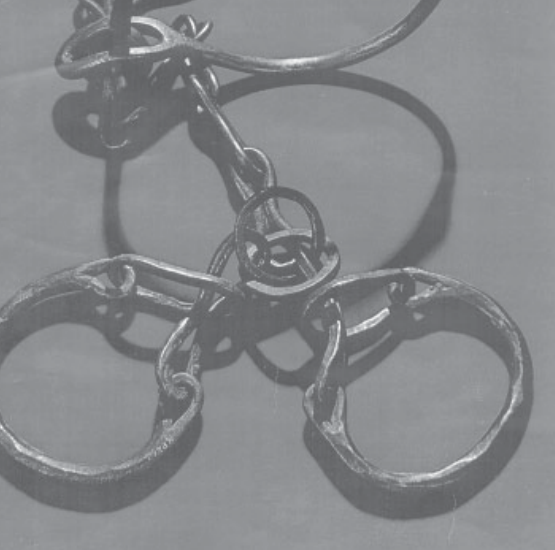
April 7, Ecuador:

Masked inmates in a men's prison in Quito burned furniture and clashed with police in the third day of a nation-wide prison uprising. The rebellion began in the middle of a national strike by prison guards, who are picketing outside the prisons. On April 6, women in one prison took news crews and 130 visitors hostage, some of whom are relatives

"Recognizing class war requires understanding that when slavery was "abolished", they built all sorts of prisons. When we've risen up, the prison was used to crush us. When we've run petty hustles to get out of debt, the prison was there to keep us poor. When we had enough of some cop's hassles and we banged him in the head, the prison kept our revolt contained. When we tried to settle a problem amongst ourselves without going to the State, they imposed the prison on us anyway. When we acted as if the world had no borders and moved where we wanted, they placed the border of a prison cell around us. When we violently struck out against the confinement of a brutal marriage, they subjected us to the prison's brutal confinement. When we tried to escape a painful reality by getting a little buzz on ... when we stole a car for a joyride, for lack of any better revolt at the time ... when we robbed a bank in order to avoid working our whole life ... Today there are more people locked up and more people under other forms of state supervision than at any other time in the history of the world. So we must understand that the prison is not a special issue for a small segment of the class, but is one of the dominant institutions of our oppression. Class war must destroy all prisons."

- Towards an Alliance of Flames in Each Indignant Heart

Prisoner Uprisings and Revolts!



(continued from previous page)

seized during the violent uprising, as more than 300 cops entered the Garcia Moreno Jail in Quito without any resistance from inmates. Authorities were greeted with shattered glass strewn throughout the jail, doors ripped from the walls and destroyed files and computers from prison offices.

April 14, Liverpool Street (Australia):

A man, due to appear at Central Local Court, managed to escape custody and hijacked a car outside.

April 15, Israel: Nafha Prison Inmates Riot During Searches

Rioting Palestinian prisoners at the Nafha Prison near Mitzpe Ramon held a member of the prison staff captive and fought with guards and members of the Prisons Service's crack Masada unit who were searching for weapons in the cells.

After several hours during which the security forces used tear gas, stun grenades and other methods, calm was restored. Six prison guards and seven inmates were treated at the prison clinic for injuries sustained during the clashes. Describing the riots as "an extremely grave situation," the Prisons Service commander of the Southern District bloc Avi Vaknin said that the prisoners "had crossed the red lines."

The riot erupted when guards acting on intelligence information that weapons had been hidden in one of the cells began searching 800 cells. "Guards led by an officer entered one of the cells where 10 inmates, all affiliated with Hamas, are incarcerated. The prisoners refused to leave the cell and allow the wardens to search and began throwing tables, chairs, liquids, whatever they could grab. During the fracas two of the guards were wounded and then two prisoners grabbed the officer and began beating him up," Vaknin said.

April 15, Hillsboro (Oregon): Juvenile Prisoner In Restraints Escapes

A 17-year-old prisoner is "at large" after escaping from Washington

County Juvenile Department authorities – while chained hand and foot. Authorities were bringing Eduardo Onofre-Nova into the county juvenile building in Hillsboro, when Onofre ran across the street and jumped into the trunk of a waiting vehicle, which sped away. Mike Kruger, juvenile services division manager, said that the getaway vehicle had apparently been there a while and commented that he was "surprised" that Onofre could run so fast in his restraints.

April 15, Alabama: Prisoner Escapes, Impersonating Trustee

And once more, on April 15th (a day that must have set a record for international jail-breaks), a prisoner held in an Alabama jail escaped from prison after he donned a trustee's uniform and walked out of jail. Randall Patrick, 19, who police say is affiliated with a gang, pulled his vanishing trick by impersonating a trustee – an inmate who has greater privileges than other inmates. It's been four years since a prisoner has escaped from a Tuscaloosa prison.

April 16, North Palmerston (New Zealand):

Teenage inmates rioted at the Palmerston North detention centre, attacking guards with furniture and seriously injuring several of them.

April 20, Israel: Hamas Security Prisoners Riot!

On April 17th, the new Hamas leader in the Gaza Strip, Abd al-Aziz Rantisi, was killed in an Israeli military air strike in Gaza (missiles were fired at the Subaru sedan that Rantisi, his driver, and a bodyguard were traveling in.) Rioting broke out several days later in Israeli security prisons in response to news of Rantisi's death. At Ketziot prison, inmates set fire to mattresses and tents. They also threw rocks at the security towers, and guards fired tear gas in return. Special forces of the military police were called in to help restore order. When the rioting ended, Ketziot prison directors held discussions with Palestinian prisoner leadership. At Ashmoret, prisoners began pounding on cell doors and shouting political slogans. Eight were sent to solitary confinement.

April 20-25, Brazil: Brutal Prison Riot Erupts Over Overcrowding

For five days in late April, rioting inmates at a Brazilian jail in the Amazon state of Rondonia implemented an unusually violent takeover that, unfortunately, degenerated into internecine feuds between rival prison gangs. There's nothing particularly inspiring about this desperate revolt, though it is illustrative of the psychosis brought on by forced confinement and claustrophobic overcrowding. The rebellion appears to have been sparked by a clash between rival groups within the prison population. Inmates quickly assumed control of the prison and carried out a series of revenge killings in which at least one victim's head was cut off and tossed to the ground from the prison roof. Another prisoner was hacked to death and body parts were thrown out of the prison. Other prisoners, wary of the deranged direction the rebellion was taking, jumped the prison walls and ran to surrender to police. Prison officials cut off electricity and water at the prison, and rebel prisoners took to hunting cats for food, as fratricidal wars continued inside the compound and fellow prisoners butchered their perceived foes.

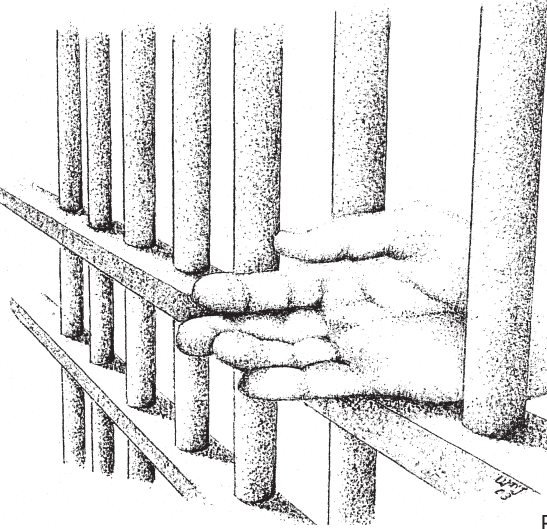
Police destroyed three tunnels dug by inmates, averting what was described as a mass escape attempt. Eight prisoners "wanting no part of the uprising" warned police of the tunnels, said the State Public Security Bureau. A total of 14 inmates were killed by fellow prisoners during the five-day revolt/feeding frenzy. "This was a battle between two rival groups and they delayed negotiations to settle some scores," said State Public Security Chief Paulo Moraes. The standoff finally ended when the inmates' main demand of replacing the prison director had been met. "We will have to refurbish the prison as they destroyed everything," said Paulo Moraes. "That will take 30 or 40 days."

As is often the case in Brazil, the revolt was primarily about overcrowding. The Urso Branco, or White Bear, prison was built for 360 inmates but houses more than 1,000.

The wind is blowing...



...we must try to live!



This same prison has been the scene of some of the most violent riots in recent years. A total of 27 inmates died in early 2002 in clashes between rival prison gangs after a failed escape attempt.

April 22, Tirana: Former Political Prisoners Clash with Albanian Pigs

Hundreds of former political prisoners clashed with police as they attempted to enter the Parliament of Tirana, where Albanian politicians were debating compensation payments for those who were politically persecuted, tortured and imprisoned during communist times. When the former prisoners learned that a vote on a law granting them compensation had been postponed, they attacked a police cordon protecting the building.

April 30, India:

Two prisoners escaped from the clutches of the law this day in India. One of them, Dualatsing Tak, jumped from a moving train to slip out of police custody. The other, Bopodi Mattu, gave police the slip while using the bathroom of the court where he was standing trial, fleeing to a rickshaw outside where his wife was waiting for him.

May 5, Florida: Missing Prisoner Has a Long History of Escapes!

Michael Cortez Edwards, 39, who has three prior convictions for escape, was in awaiting trial in Charlotte County for a July 4, 2003 escape attempt charge when he was brought to a hospital after he doubled over in his jail cell complaining of abdominal pain. He was admitted to the hospital for an undisclosed illness and, according to investigators, was

given permission by the two armed corrections officers stationed with him to use his room's bathroom that night. He went in alone and closed the door. When the prison cops checked on him, they found the door locked from the inside. Edwards had pushed up a ceiling tile in the bathroom and escaped

through a crawl space! Edwards evidently injured his ankle during his escape but still managed to walk undetected on the railroad tracks to the Ft. Ogden-Nocatee area. He continued toward the town of Arcadia where he saw an opportunity to steal a vehicle with the motor running. Seven minutes later, Edwards was pulled over by police and gave up without incident.

May 5, British Columbia: Prisoners Trash Bus on Vancouver Island Ferry!

Inmates kicked out nearly all the windows of a prison-transport bus and set fire to a seat while aboard a ferry sailing from the mainland to Vancouver Island, B.C. They were being transferred from the Fraser Regional Correctional Centre to the Vancouver Island prison on Wikinson Road. The ferry crew used hoses to put out the small fire and sealed off the area around the bus. A police Emergency Response Team in full gear was waiting for the rebel prisoners when they arrived on the island.

May 6, Santiago (Chile):

About 50 masked university students took to the streets to support radical prisoners who had been on hunger strike for 25 days. Riot police showed up with water cannons and were hit by Molotov firebombs.

May 13, Philly (Pennsylvania): Prisoner Escapes During Surgery

A prisoner being treated at Jefferson Hospital escaped momentarily after he attacked a guard while undergoing surgery. After escaping, the male inmate from Graterford Prison, ran out of the hospital and attempted to carjack a vehicle. The prisoner, unfortunately, was quickly apprehended and was returned to police custody.

May 21, Saskatchewan (Canada):

Two guards were injured during a riot at the maximum security Saskatchewan Penitentiary. 10 inmates allegedly refused to go back to their cells, broke furniture and windows in a common room, smashed sprinkler heads (causing minor flooding), and stormed out to the exercise yard. Officials say that some of the rebel prisoners also took part in a riot at an Edmonton prison in February.

May 22, Millom (England):

British police are searching for David Keating of Liverpool, who was serving six months for burglary. He escaped from Haverigg Prison during the early hours of the morning.

May 25, Pennsylvania:

A prisoner being driven to the Perry County Prison attacked and overpowered his constable escort, then threw him from his vehicle and drove away! The constable was head-butted twice in the face and left with a broken nose and bloody mouth on the sidewalk in front of a pizzeria. Evidently the prisoner struggled for the cop's handgun but wasn't able to get it. There was, however, a shotgun in the pig's stolen vehicle. The prisoner escaped from his shackles and handcuffs (which were found miles away next to the abandoned vehicle) using a key he found in the pig's glove compartment. A massive manhunt is now on.

Greenfisted

Thoughts Greenfisted and Freedom over the Wall into a bigger Inclosure, I promote the exposé of falsities this life they've given me, Green thoughts got me thing moven/I'm mean my hands with two knives grooving/stick the warden of my plight (Freedom Flight) comprehend Civilization a carnal sin/green again then peace will come elite oppress that special hunter gatherer piece of you—that control the beast/In you!

No more petitions, discourse or reparations they got one!/Go get your gun

Theres means behind our design for all Women and Man-kind,

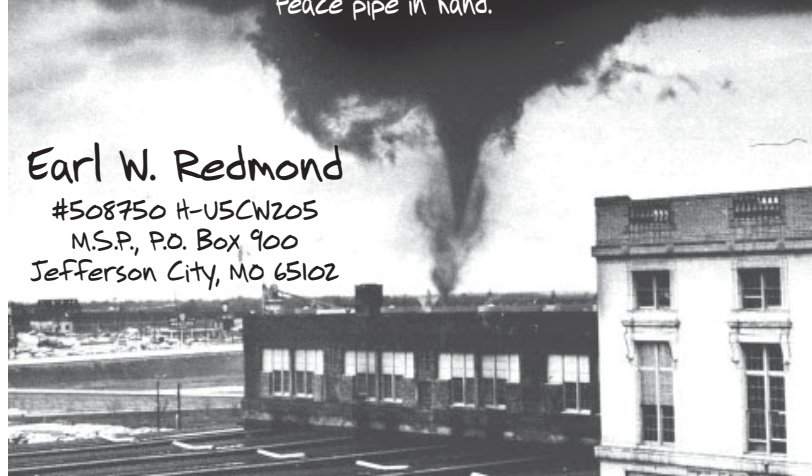
They shoot for fun, block out the Sun With sky-scrape-her wealth

Mother earth forgive us! This life we live thus no more twirling thumbs and vetode bills (Truth Value) enough blood has been spilled, Sabotage/hit them barrage after barrage

When the War is at its end I'll meet you in the lodge lounging Peace pipe in hand.

Earl W. Redmond

#508750 H-USCN205
M.S.P., P.O. Box 900
Jefferson City, MO 65102



**OUR EMANCIPATION WILL BE TOTAL.
OR IT WILL NOT BE AT ALL!**

WE'RE STILL NOT SATISFIED!

Anti-Capitalist and Anti-Government Resistance

"From adolescence to retirement each twenty-four-hour cycle repeats the same shattering bombardment, like bullets hitting a window: mechanical repetition, time-which-is-money, submission to bosses, boredom, exhaustion. From the crushing of youth's energy to the gaping wound of old age, life cracks in every direction under the blows of forced labour. Never before has a civilisation reached such a degree of contempt for life; never before has a generation, drowned in mortification, felt such a rage to live. The same people who are murdered slowly in the mechanised slaughterhouses of work are also arguing, singing, drinking, dancing, making love, taking to the streets, picking up weapons and inventing a new poetry. Already the front against forced labour is forming; its gestures of refusal are moulding the consciousness of the future."

— Raoul Vaneigem, *The Revolution of Everyday Life*

February 24, Canberra (Australia): Pro-War Political Speech Interrupted

Five troublemakers interrupted and halted the Minister of Defence, Robert Hill's address to the inaugural conference of the Australian Defense Magazine. Both the magazine and the conference are methods in which defense companies, the military and the government coordinate the arming of the Australian Defense Force and the arms trade globally. The autonomous troublemakers faced minimal security and succeeded in employing irreverency to stop the Senator's speech, through a combination of singing the Grand Old Duke of York, acting "crazy" and distributing leaflets that ridiculed the conference attendees. After about 5 minutes security dragged out the uncontrollables; to the best of our knowledge there were no arrests. Below is a communiqué issued by some of those involved:

"Why did we do it? Why did we interrupt the Senators speech? We did it to see if we are still alive. To test if a life of obeying orders and submitting had rendered us dead. We did it because we are sick of ineffective and lame rallies that teach people that they have no power. We did it to show that there is another way, that we can be

defiant and directly disrupt the state and war machine. We have been called a "disruptive theatre", and we agree. We are a Theatre of Disruption. We perform for ourselves. Our lives are no longer for sale. And to those that wish to corral, close off, fence in and destroy any expression of life and marvellous dissent, they will find us waiting and ready.

*Ridiculously Waiting
Cap'n Jack Sparrow"*

March 9, Algeria:

Over the course of a few days, riots broke out in the towns of Skikda, Tizi Ouzou and Bouira. Angry over unemployment, water shortages, and the upcoming elections, young people attacked town halls and other administrative buildings.

March 18, Tizi Ouzou (Algeria):

A general strike was coordinated by the insurrectionary popular assemblies of the Aarch to undermine the elections of April 8. Several hundred people marched through the city, clashed with riot police and were tear-gassed.

March 18, Khartoum (Sudan):

Refugees from Western Sudan resisted the government's attempt to move them from one camp to another, attacking riot police with

sticks and stones. The refugees were also determined to defend students who had been bringing them food. Police fired tear-gas and reported that the refugees attacked a police station. Several cops were injured and two may have been killed. At least three refugees were killed in the clashes.

March 20, Denver (Colorado):

About 60 people broke away from a permitted march against the occupation of Iraq, running full-speed into the financial district and spray-painting slogans on bank windows and walls. An automatic teller machine was also destroyed. The rebels then split into smaller groups and fled down alleys as the police chased them. Three people were arrested while trying to escape through a mall.

March 21, Stockholm (Sweden):

More than 300 masked rebels raged through the streets and clashed with riot police during an action in solidarity with the Palestinian intifada (the popular uprising against the Israeli occupation). Attempting to disrupt an annual "Israeli festival", the rebels went on the offensive and threw rocks, bottles and red paintbombs at the cops, forcing the pigs to make a

brief retreat. The windows of shops and the Israeli tourist bureau were smashed and the furniture of nearby restaurants was used to make barricades in the streets. 88 people were arrested.

March 22, Rio de Janeiro (Brazil):

A man threw a firebomb at the US consulate which smashed a window and burst into flames. He then attacked a car outside with an iron bar before he was arrested by security guards.

March 24, Manama (Bahrain):

More than 200 youth shouting "Death to America and Israel" threw stones at the US Embassy and scattered when riot police charged at them with tear gas and batons. The young rebels then regrouped and students from a nearby school spontaneously walked out of class to join them. Many of the youth wore masks to conceal their identities from the police, and there were no arrests.

March 25, Santiago (Chile):

Masked-up university students barricaded a street in the lead-up to the "Day of the Young Combatant" (March 29). Riot police intervened with two water cannons and launched tear-gas bombs into the university grounds.

March 30, Menea (Algeria):

A popular wave of anger overtook the town, as young people blocked highway RN 01 and smashed the windows of stores. Police were overwhelmed and had to call in reinforcements from other areas. More than 1,000 young residents had also burned down an employment agency at the beginning of the week, vowing to stop the upcoming elections by force.

March 31, Tizi Ouzou (Algeria):

President Abdelaziz Bouteflika was forced to flee the city after his car was pelted with stones upon his arrival and rioting broke out during a speech he attempted to deliver regarding the upcoming elections. He had not visited the town in years, in fear of the ongoing popular insurrection. Hundreds of residents, chanting "Power – Assassin!" and "Not any votes!" knocked down electrical posts and barricaded streets. Rocks and Molotov fire-bombs were thrown at riot police. The "forces of order" intervened with tear-gas and water cannons. At least 12 people were arrested. Many people were injured by rubber bullets and hospitalized, and six cops were wounded. All businesses and schools in the city were closed, as a general strike had been called against the election and Bouteflika's visit.

In the town of Bejaia, a demonstration was held outside the police headquarters, in opposition to the police repression of the Aarch (the self-organized insurrectionary community assemblies), and the "electoral joke". There were "disturbances" when President Bouteflika visited the town on March 22.

March 31, Iraq: Charred Corpses of U.S. Contractors Mutilated in Fallujah!

An enraged mob attacked a group of foreign contractors in Fallujah, shooting the four mercenaries to death, burning their vehicles, dragging their bodies through the streets of the city center and then hanging the charred corpses from a bridge. As plumes of inky smoke filled the air of the contested city, young boys with scarves over their faces hurled bricks into the burning vehicles, shouting "Fallujah, the cemetery of the Americans!" A group of older men dragged one of the smoldering corpses into the street and ripped it apart. Someone then tied a chunk of flesh to a rock and

tossed it over a telephone wire. "Long live the resistance!" shouted Said Khalaf, a taxi driver. Nearby, a boy no older than 10 put his foot on the head of a body and said: "Where is Bush? Let him come here and see this!"

Many people in the crowd said they felt as if they had won an important battle, claiming that the contractors – who were driving in four-wheel drive trucks – were working for the Central Intelligence Agency. "This is what spies deserve," said one Fallujah resident. At first, the fitting, but gruesome, deaths of the contractors seemed the work of yet another random ambush in Iraq, made unforgettable to the world by images of incensed Iraqis celebrating the sight of the charred corpses swinging from a bridge over the Euphrates River. But now it appears that the four private security contractors (employed by Blackwater USA) were in fact lured into a carefully planned ambush, an ominous sign of a developing resistance that could be the death knell of the U.S.-led occupation.

April 8, Kabylie (Algeria): Don't Vote...Revolt!

On the day of national elections in Algeria, a general strike brought the city of Tizi Ouzou to a halt. In the town of Freha, young people destroyed ballot boxes, barricaded a street in front of a polling station and threw rocks at police who, in turn, responded with tear-gas. In the city of Genets, children blockaded roads with burning tires and other materials. In Azazga, young people destroyed ballot boxes and burned the ballots. Algerian officials said that the voter

turnout in the Kabylie region was a mere 14 percent, but it was in all likelihood even lower. Conflicts occurring on the edge of empires, such as the ongoing insurrection in Algeria, suggest a near future where centers and peripheries do not hold and tolerance for government is at the point of explosion. With their explicit rejection of political representation, the Algerian rebels are injecting new "meaning-streams" into revolutionary discourse in different parts of the world, demonstrating to the exploited everywhere that the social fragmentation, ruptures, displacement and discontinuities caused by globalization can be politically transformed from potential liability and weakness to a source of opportunity and strength. As the totalizing monoculture of Global Capital moves to shatter, flatten and assimilate all societies and geography within its reach, radically unconquered territories like Algeria, Argentina and West Papua appear as spaces in the margins of a seemingly hegemonic power structure, where the critique of the State apparatus has shot way beyond the simpliminded dualism of "Left" and "Right".

April 14, Quebec (Canada): 1,000 Have-Nots Storm Elite Hotel in Montreal

Over a thousand angry protesters marched on Montreal's posh St. James Hotel, causing havoc and disrupting the tea-time of the idle rich. The protest was part of a province-wide day of action marking the one-year anniversary of the elections that brought Jean Charest

and the Liberal Party to government in Quebec. Since taking power, Premier Charest has initiated a re-engineering of the state, a business-oriented restructuring of the province's government.

Protesters pushed pass the frantic hotel manager into the exclusive first-floor dining room. Businessmen in expensive suits were shocked as black-clad and masked anarchists jumped on the oak tables or tried unsuccessfully to pull the tablecloths out from under the plates and glasses without knocking them over. Protesters played the grand piano or pocketed silver forks and ashtrays. Other demonstrators sat down at tables with the hotel's dismayed, paying clients and helped themselves to their wine and hors-d'oeuvres. "Down with capitalism" was graffitied on the wall. Several hotel guards attempted to grab a demonstrator, but were quickly restrained by other protesters. Another security guard said to one organizer, "Don't worry, I'm not going to stop you. They only pay me \$10 an hour. I'm on your side."

Whether the militancy of these actions will catch on and snowball or be lost in electoralism and nationalism remains to be seen. But the potential for an uncompromising, gutsy, fighting, poor-peoples movement against the Charest government is there. The spirit of the day was perhaps best expressed by large stickers plastered all along the demonstration route inside malls, on street signs, placards, SUVs and police cars. It showed Jean Charest's face next to the phrase "OSTIE DE CROSSEUR!" which roughly translates as "FUCKING WANKER!"

April 16, Masvingo (Zimbabwe):

Students laid waste to the Great Zimbabwe University in response to a sudden increase in tuition fees. The rebel students destroyed school property and vehicles, causing millions of dollars in damage.

April 18, Skikda (Algeria):

Hundreds of young people built 13 road blockades in an ongoing battle against poverty, industrial pollution, and an increase in public transit fares. "We pass daily in front of the industrial park, we breathe its fumes, but we do not have the desire to work there" said one youth.

(Continued on next page)





Anti-Capitalist and Anti-Government Resistance

(continued from previous page)

April 19, Bordj Bou Arreridj (Algeria): It's Not At All Surprising That There Would Be Another Rising!

Young rebels invaded the town hall of Bordj Bou Arreridj, expelling civil "servants" and shutting the institution down. Anger is boiling in this town (and all over Algeria) because of horrible housing conditions, a discredited state, and lack of government aid after a devastating flood (among other things).

April 19, Sao Paulo (Brazil): Squatters Stage Invasion

Squatters staged mass property invasions in Brazil's largest city, saying President Luiz Inacio Lula da Silva's effort to redistribute land to the poor is falling short. Riot police used tear-gas to eject hundreds of squatters who broke into a vacant building in Sao Paulo's center before dawn. But hundreds more successfully invaded a large plot of vacant land on the city's outskirts and started setting up makeshift shacks. In the downtown confrontation, police arrested 8 people and said 3 suffered minor injuries. At least 500 more squatters were prevented from breaking into 3 more vacant buildings because police arrived at the sites first, authorities said.

The invasions came in the wake of a wave of rural property takeovers by landless Brazilians across the country upset with the pace of land reform by Lula, Brazil's first "working-class" president. "People should not lose their sense of responsibility," Lula said. "People should realize that acting radically does not help us."

But 15 months after Lula took office, the leaders of the urban and rural squatters groups say land and property

reform efforts by his administration have failed to materialize. The highest concentration of rural land invasions is in the destitute northeastern state of Pernambuco, where Lula was born and lived as a boy. Like many northeastern Brazilians, Lula and his family joined a massive internal migration looking for work in the southern city of Sao Paulo, where he became a union leader before founding Brazil's leftist Workers Party in 1980.

April 22, Istanbul (Turkey): Bomb Attack on Military Personnel

A bomb that was placed under a bridge exploded and slightly damaged a bus carrying military personnel. Unfortunately, no one was injured among the 45 officers on the bus.

April 25, South Africa: Squatters and Police Clash After Raid

Unsuspecting motorists were pelted with stones when they were caught up in a battle between Olievenhoutbosch residents and police. More than 20 vehicles were damaged when residents of the informal settlement attacked police in retaliation for raiding their community. Nineteen suspects were arrested for public violence.

Police spokesman Captain Piletji Sebola said a number of residents were unhappy about the earlier police operation during which illegal shebeens were closed, fines issued and alcohol confiscated.

When police responded to a call, they thought it was going to be just "a normal complaint". But when shebeen owners and a large number of residents noticed the police cars, they apparently thought the police had come to raid the area again and responded with violence. When the cops were pelted with stones, they

called for back-up. Additional personnel from the Area Crime Combating Unit and the National Intervention Unit were called in and arrived in Casspirs with a helicopter for back-up. Metro police and personnel at surrounding police stations were also deployed to the area. Using shields and protective gear, they held their ground against the attackers. Police were shot at from all directions by gunmen in the crowd. Nelson Mandela had no comment.

April, Malaysia: The Burmese Embassy Is Attacked!

We're not sure of the exact dates on this news item, but sometime in April three people armed with gasoline bombs and machetes attacked the embassy of Myanmar, cutting a diplomat and starting a fire that destroyed the building. The police arrested the three insurgents and discovered that they were members of Myanmar's ethnic Muslim minority who had been turned away from the embassy earlier, demanding that officials endorse documents they believed would help win them United Nations refugee status.

April 27, Halifax (Nova Scotia, Newfoundland, Canada):

"Suspicious activity" cut off telephone service to about 500 people in the Halifax area, a day after an Aliant phone company building was set on fire in St. John's, Newfoundland. 5,000 workers employed by Aliant are in the midst of a heated strike and seem to be raising the stakes by materially attacking their employer's interests. The St. John's Aliant building suffered minor burning and smoke damage, but officials said they could smell fuel at the back of the building and that expensive fiber optic equipment could have been destroyed.

Managers who crossed picket lines in Halifax to make repairs complained of worker intimidation. The officials found cut cables and missing equipment inside.

May 1: International May Day Actions!

In Santiago, Chile, a large anarchist contingent spray-painted anarchist slogans and stencils on walls, threw rocks and paint-bombs at banks and clashed with riot pigs. The theme of this particular anarchist march was "against work and wage slavery."

In Zurich, Switzerland, a black bloc of around 200 masked anarchists broke away at the end of the official May Day march, overturned a dumpster in the street and hurled rocks at cops, corporate storefronts and cars, causing 100,000 Swiss francs in damage. Police used tear gas and rubber bullets, and fascists also attacked the unruly anarchist mob. 257 people were arrested.

In Milan, Italy, a McDonald's was smashed up and one of its signs was set on fire, an Adecco (temporary labour agency) office was paint-bombed, several ATMs were set ablaze, the windows of banks and corporate clothing stores were smashed and spraypainted with anti-capitalist slogans, and a Blockbuster video store was paint-bombed. Earlier in the day the ticket machines of several railway and metro stations in Milan were glued or taped shut. A message was left with the words: "Rebellious Obliteration, Solidarity."

May 5, Portland (Oregon): Firebomb Hits New Starbucks!

The same day a police station was bombed in Athens, Greece—someone hurled a Molotov cocktail at the windows of a controversial new Starbucks store in Southeast Portland. Arson investigators were called to the "crime scene" shortly after 11pm, when three windows of the new outlet were broken by the primitive incendiary device. The flames from the Molotov cocktail were out by the time fire crews arrived, within three minutes of the 911 call, and minor damage was estimated at about \$500. The homemade firebomb was found on the sidewalk, where it flamed out against the stucco exterior.

The coffee shop opened for the first time the following day, with plywood covering the damaged windows. During the afternoon, Starbucks management made a lame attempt to quell opposition to its new store by offering free coffee and pastries for

a "friends and family" celebration! But many local residents see Starbucks as a beacon of corporate globalization, ravaging the environment and enslaving desperate members of the working class. And despite a contribution to a new playground in the Hosford-Abernethy neighborhood, the reception for Starbucks has been undeniably cool in this Portland neighborhood with a reputation for social activism. At one point during the construction of the Hosford-Abernethy store, which is in a popular area known as the Seven Corners, vandals broke out windows. And in November 2003, someone filled the door locks at three other Starbucks locations in Portland with glue during the night, which made them inoperable.

May 12, Buenos Aires (Argentina):

The Repsol oil company was firebombed by unemployed rebels during a mobilization of road blockades. 900 employees had to be evacuated from the building.

May 13, Fadi (Batan): Eviction of Squatters Turns into Rioting!

A 3-hour riot erupted when police and "public order" officers tried to evict more than 400 "illegal" homes on the industrial island of Batan. At least two people were shot by police and seven others were beaten, while several cars including two belonging to local television stations were burned or damaged during the unrest.

May 14, Tkout (Algeria):

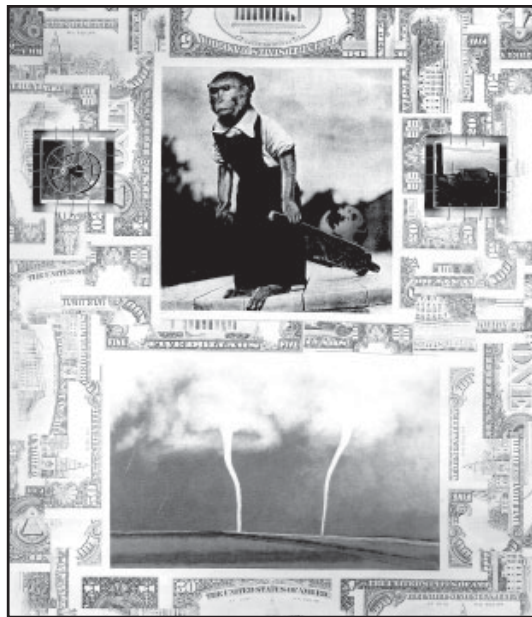
Rioting in this town entered its second day, after a cop shot and killed a teenager in the nearby village of Taghit. A spontaneous demonstration of almost all the town's residents erupted after the murder, including the blockade of a highway and an ultimatum for the departure of all police and military officers from the area. The next day the rebellion continued, but police forces encircled the city, searched houses, attacked people at random and made 100 arrests. In response to the repression, a military barracks was set on fire.

May 17, Ouled Ben Abdelkader (Algeria):

Residents angry over poor housing conditions set fire to local government buildings.

May 18, Colombia:

Riot police were attacked with Molotov firebombs, as rioting broke out in Cartagena and Bogota while Colombia's ruling elite took part in "free trade" negotiations between Andean nations and the United States.



May 21, Tehran (Iran): Protesters Hurl Firebombs at UK Embassy

Demonstrators hurled petrol bombs and stones at the British embassy in Tehran for the third time in less than a week to protest the presence of Western forces in Iraq. The petrol

bombs landed outside the embassy, which has become the focal point for anti-war protests in Iran in recent days. A crowd of about 500 protesters outside the embassy chanted "Death to America" and "Death to Britain". The British embassy typically bears the brunt of Iranian anger against U.S. foreign policies due to the absence of a U.S. embassy in Iran.

May 21, Istanbul (Turkey): Bomb Blast Outside McDonald's

A bomb exploded in the parking lot of a McDonald's restaurant, causing no injuries but damaging two cars. An anonymous call to the police said the attack was in protest of Israeli military operations in the Gaza Strip. The police are already on high alert for a NATO summit meeting in

Istanbul in June, which Bush and other world leaders are scheduled to attend.

May 21, Greece: Bomb Alert at American School

A bomb hoax forced the police to seal off an American school near Athens that is to serve as a training

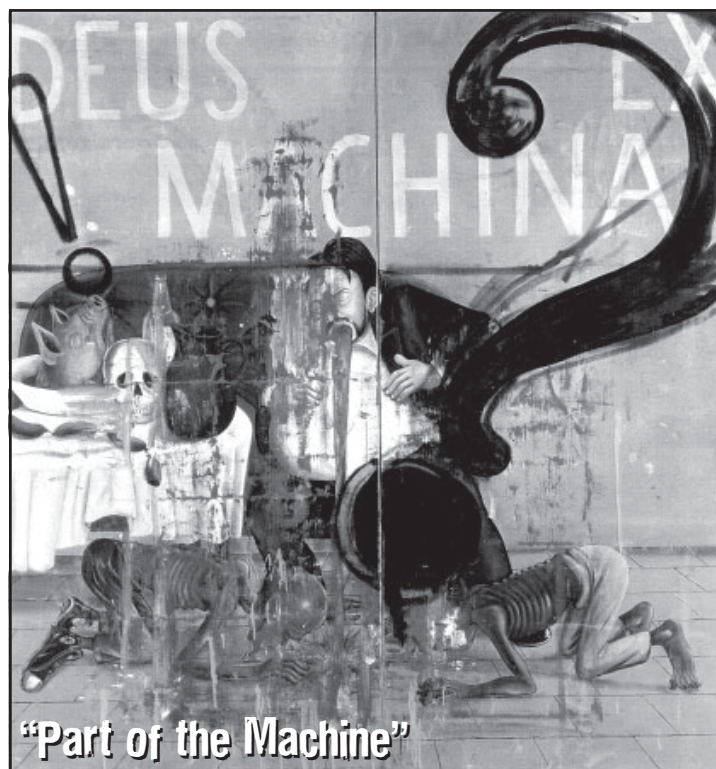
camp for U.S. Olympic athletes. Police officials said an anonymous caller warned an Athens newspaper of an attack at the school, in the northeastern suburb of Agia Paraskevi. Explosives experts searched the site and found nothing suspicious. The incident came a day after the authorities foiled a bomb attack at a British car dealership that further stirred concern about the Games.

May 26, Latina (Italy):

Two gas-canisters exploded at a Blockbusters video store, causing minor damage. Police found a second explosive device at the site that failed to detonate.

May 26, Lebanon:

A General Strike against high gasoline prices escaped the grasp of the unions and became a generalized insurrection against poverty and exploitation. The Labour Ministry building in Beirut was set on fire after soldiers killed six people and wounded thirty in street clashes. Riots spread across the country and city streets and major highways were blocked with burning tires, including the highway to Beirut's airport. About 20 soldiers were injured and several military vehicles were destroyed. The General Confederation of Labor and Trade Unions that called for the General Strike pleaded for an end to the rioting.



"Part of the Machine"

United Freedom Front Political Prisoners:

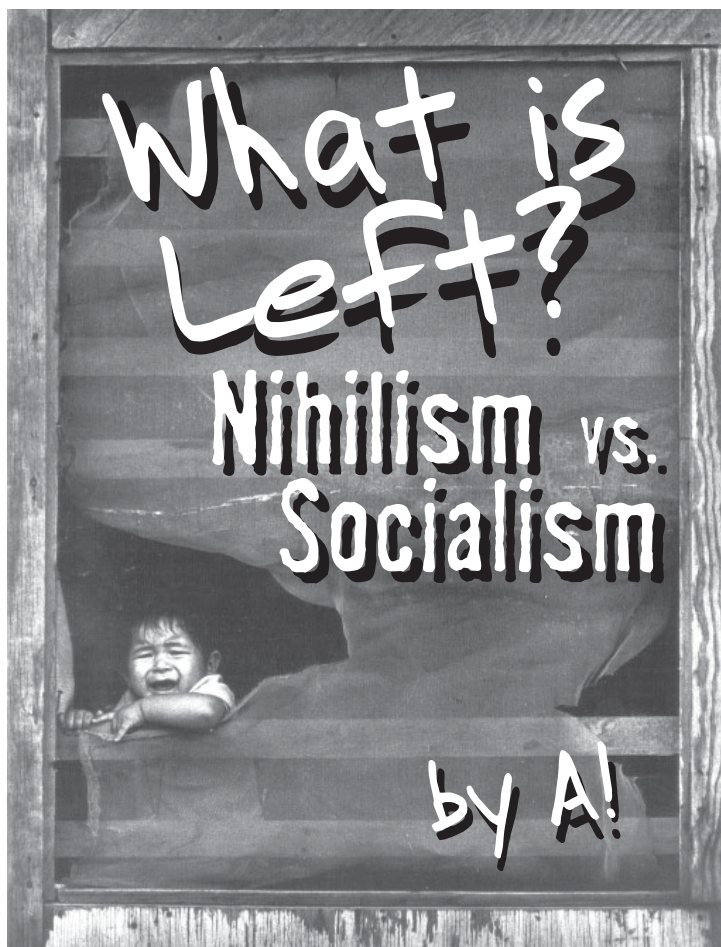
The following individuals are serving huge sentences for their role in actions carried out by the United Freedom Front in the 1980's. The UFF carried out solidarity bombings against the US government on a variety of issues.

Jaan Karl Laaman
W41514, Box 100, South Walpole, MA 0207.

Ray Luc Levasseur
#10376-016, Box PMB, Atlanta, GA 30315.

Thomas Manning
#10373-016, Box 1000, Leavenworth, KS 66048.

Richard Williams
#10377-016, 3901 Klein Blvd., Lompoc, CA 93436.



THE HISTORY OF SOCIALISM IS A NOBLE TRADITION .

It has been an epithet used by tyrants to curse their enemies and a flag by which working people transformed their workplace and the societies that they lived in. Almost every story we hear that involves someone standing up to authority involves socialism. It is the valiant story of individuals and groups who attempted to transform the status quo of their time against overwhelming odds. Socialism has changed peoples' expectations of rights, fairness, work, and the kind of leadership they should expect.

On the one hand, socialism has completely transformed society over the past 200 years. More than just the revolutions that have had some success in various parts of the world under a socialist flag, socialism can be directly credited for the existence of unions that defend workers rights, a universal education system in most parts of the world, a general health care system (especially in many Western countries), and a system that hybridized elements of State protectionism and laissez-faire capitalism.

On the other hand, socialism has been an abject failure. Socialism has never usurped Capitalism, in a meaningful or long lasting way, as an economic system. Most socialized systems of care balance the cruelty of benign neglect with the indifference of the queue. Even Liberatory Socialism concerns itself primarily with navel gazing, the cacophony of the mob or the selfishness of the individual. Socialism has served better as a corrective to a world-system than it has as the transformation of one system for another.

The family tree

Socialism comes out of a historical lineage of ideas that stretches from the Ancient Greeks, the Polish Socinians, and the Enlightenment and classic liberalism. While it is primarily understood as a political philosophy in resistance to the status quo of the 19th and 20th centuries it actually agreed with the majority of the choices that those in power made. It agreed that aboriginal people, wherever they were found, should be integrated into the life of the society, it agreed with the rise of industrialization (with very few exceptions), and it agreed with basic economic principles (wealth, price, exchange).

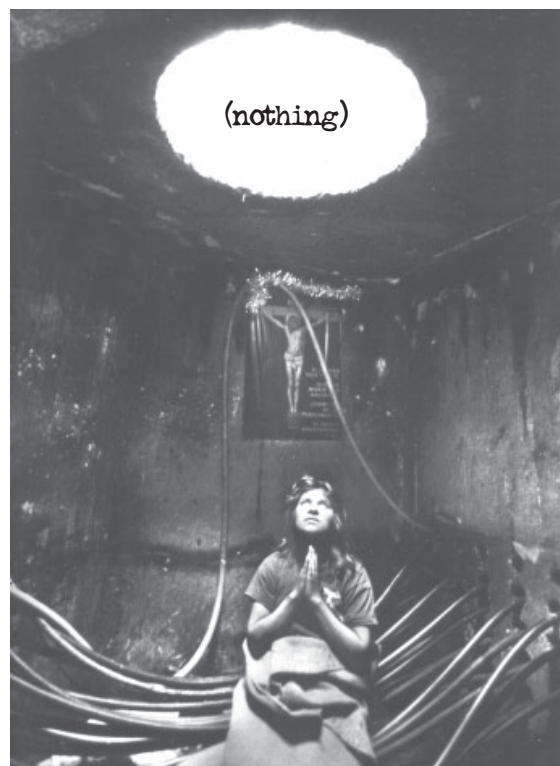
The tendencies in socialism that came to be known as 'Marxist' or 'Communist' exemplify this position. The rhetoric was always that the goal

was the direct and communal control of society for the common benefit of all members. The reality was two-fold. The conception of history that came out of the Marxist tradition (dialectical materialism) dictated that the transformation of society would pass through capitalism, as it had through feudalism, to transform into socialism and eventually communism. This meant that progressivism was embedded within this (the dominant) branch of socialism. This meant (especially prior to the Russian Revolution) that the path to revolution had to pass through the industrialization of society, and that the places where industrialization was most advanced were the places where socialist revolution was most likely to occur. Imagine the surprise when the backward (industrially speaking) country of Russia became the location of the first socialist revolution. This surprise must have transformed to horror when Lenin's policy of War Communism and the New Economic Policy, which mimicked the worst aspects of capitalist extraction of value and allowed a limited return to free trade, became the baseline on which the Soviet economy was based.

To what extent did the libertarian tradition in socialism also represent this position? While the basic position of libertarian socialism seems innocuous (who could be against 'freedom' or 'liberty?') the actual positions taken

by libertarian socialists mirror the larger socialist movement. Instead of arguing for the creation of an administrative body to manage the transformation to a socialist society, libertarian socialists argue for 'self-management' in 'free federations' to deal with the question of power. Outside of the question of how practical (or often) these ideas are in a moment of contestation with the status quo is the question of what this practice means for libertarian socialists and whether this practice has informed socialism as a corrective to the worst excesses of the Capitalist system or as the correct vehicle for the transformation of society.

The primary mechanism by which libertarian socialists have practiced their socialism is by attempting to "build the new world in the shell of the old." This practice extends from the idea that the socialist society must be exemplified by our behavior today. In order to create a self-managed society libertarian socialists would begin by self-managing their current struggles and organizations. In addition they would connect these self-management schemes through 'federalism' that would give them the ability to engage in self-defense and share resources. Over time, and especially in the past few decades, these ideas have become increasingly popular in the capitalist space. Many workplaces no longer organize themselves in the classic 'pyramid' structure with a boss at the top and a clear organizational structure built on top of the line worker. Instead these work places have integrated the innovation of 'self-management' and allow for 'teams' to assume responsibility for the amount and form of their production. Arguably these innovations have been superficial, as the pyramid structure hasn't been entirely destroyed, but the experience of the line worker has qualitatively changed. Consumer cooperatives



have benefited from libertarian principles. By cutting out the profit motive, they provide low cost services and goods to their members. By operating under principles of representational democracy there is a degree of control and participation far beyond the typical corporation. The secondary mechanism of libertarian socialist practice has been in revolutionary moments. Here it has always experienced the tension of its, ultimately, humanist perspective with the exigency of the revolutionary moment. This is best exemplified by the events in Spain where the CNT joined with the Catalan government in a common front against Franco's fascism. This decision was based on the fear of isolation by the CNT and the belief that it was a higher priority to defeat fascism than to finish the revolution. Placing the war before revolution meant, ultimately, collaboration with the state against the revolution.

If socialism has been, at best, a corrective to the worst excesses of Capitalism then where else can we draw our inspiration from? If the mainstream of socialism (so called state socialism, communism, or social democracy) is solidly interested in the same progressive, economic assimilation as the dominant world then we could look to its rivals. If these rivals (libertarian and utopian socialists) have shown that they are co-optable or worse, that they are not capable of being effective in the time of crisis then where do we turn? If people couldn't effectively combat the system of the 19th century, when it was just becoming a worldwide system rationalizing everything, including its opposition, what hope do we have today long after the fact?

Russian Socialism

100 years later socialism was transformed by traveling to the rest of the world. African and Arab Socialism were innovations that reflected experiences that were authentically different than the socialism of the European Continent. The problem was that they were also directly reactionary to the Soviet Experience and were thus limited in their scope. They assumed colonialism, Marx, and a certain degree of nationalism. While these assumptions were relevant given the circumstances in which they occurred, they transformed these socialisms into purely political practice instead of more general political philosophy.

During the 19th century there was a strain of what is called socialism that, arguably, did originate outside of the mainstream of European thought. This Russian socialism prefigures Arab and African socialism in that it attempted, although by no means in these terms, to externalize the Russian experience in the vehicle of socialism. What Russian socialism had in common with European socialism was a belief in science as the means by which Christian parochialism could

be challenged and by which the world could be truly understood. It also shared connection, through Russian émigrés like M. Bakunin and A. Herzen, to the greater Socialist movement happening in Europe. This is where the similarities end.

Philosophically the trajectory that Socialism was part of, the Liberal Tradition, advocated freedom of speech, freedom of religion, and freedom of thought.



Even if the mainstream of Socialism eventually took a different tack from this origin, the basis of the Socialist project was in these values. These values were not part of the Russian experience. Instead Russian socialism started from a rejection of morality, truth, beauty, love, and social convention. As a political philosophy Russian socialism begins by questioning the validity of all forms of authority and ends by practicing the adage "The passion for destruction is a creative passion, too!" The Russian Socialists did not see the path to social revolution as progressive. Instead of seeing an industrial proletariat as the revolutionary agent, the Russians saw their own rural peasantry. In 1861, when the peasants were freed from servitude but chained to debt, the Russian Socialists believed an uprising was inevitable. When it did not occur, nor could be inspired to occur, the Russian Socialists took action. Instead of locking themselves up in the Library of England for 10 years the Russian socialists moved into group houses with their comrades, took daring and ridiculous actions (like handing a socialist pamphlet to the sitting Tsar), and eventually committed Tsaricide. Of course, we know the Russian Socialists by another name, Nihilists.

Nihilism meets Anarchism

"Not until the movement started by Proudhon had reached Russia did the "propaganda of action" come into it. In Russia the government, controlling the military, was able to check instantly any movement which might appear in any of the few big cities. In the country no movement could have effect."

— Marshall Everett

Libertarian Socialists also had another name that may be useful to differentiate it from its Socialist brethren, anarchism. If Libertarian Socialism is overly concerned with self-management, federations, and workingmen's associations, then anarchism may very well have been concerned with how to integrate the Russian innovations of nihilism. Bakunin is the case in point. Revisionists, of the Libertarian Socialist stripe, would focus entirely on Bakunin's positive agenda of arguing

for collective action to achieve anarchy; freedom of press, speech and assembly; and the eventual voluntary associations that would federate to organize society, including the economy. They do not attend to his negative agenda of demolishing political institutions, political power, government in general, and the State. As Bakunin provided the Nihilists with a formative gift in his essay "Reaction in Germany" (1842), he also received a gift from the practice of the Nihilist Dmitry Karakozov and

his failed assassination attempt of the Tsar Alexander II. Ten years later this nihilist practice (which was in full swing by this time) became the policy of the largest anarchist federation on the European Continent. This so-called "propaganda by the deed" is the primary historical vehicle by which we know anarchism (and which Libertarian Socialists spend much of their time apologizing for and distancing themselves from).

"Terrorism arose because of the necessity of taking the great governmental organization in the flank before it could discover that an attack was planned. Nurtured in hatred, it grew up in an electric atmosphere filled by the enthusiasm that is awakened by a noble deed. The "great subterranean stream" of nihilism thus had its rise. From nihilism and its necessary sudden outbreaks anarchism borrowed terrorism, the propaganda of action."

— Sergius Stepniak

The difference between "propaganda by the deed" and the nihilist practice of assassination is intention. The anarchists continued, due to their relationship with Socialism, to believe in a positive, progressive route toward their social ends and to be engaged in violence against heads of states and their lackeys with the (utopian) belief that the population, bearing witness to these acts, would both see the fallibility of power AND would rise up to fill this void. The nihilists had no positive intentions. In the parlance of modern anarchism they only desired to take direct action against great offense.

(continued on page 53)

The Revenge of the Gernis!

Rips in the Matrix, Flame-Engulfed School Buses and Further Symptoms of the System's Meltdown!

"In a gloomy bar where everyone is bored to death, a drunken young man breaks his glass, then picks up a bottle and smashes it against the wall. Nobody gets excited; the disappointed young man lets himself be thrown out. Yet everyone there could have done exactly the same thing. He alone made the thought concrete, crossing the first radioactive belt of isolation: interior isolation, the introverted separation between self and the outside world. Nobody responded to a sign which he thought was explicit. He remained alone like the hooligan who burns down a church or kills a policeman, at one with himself, but condemned to exile as long as other people remain exiled from their own existence. He has not escaped from the magnetic field of isolation; he is suspended in a zone of zero gravity. All the same, the indifference which greets him allows him to hear the sound of his own cry; even if this revelation tortures him, he knows that he will have to start again in another register, more loudly, with more coherence.

People will be together only in a common wretchedness as long as each isolated being refuses to understand that a gesture of liberation, however weak and clumsy it may be, always bears an authentic communication, an adequate personal message. The repression which strikes down the liberation rebel falls on everyone: everyone's blood flows with the blood of a murdered Durruti.

Whenever freedom retreats one inch, there is a hundred-fold increase in the weight of the order of things."

- Raoul Vaneigem,
*The Revolution of
Everyday Life*

March 8, Ballarat (Australia):

A firebomb was thrown into the Invermay Primary School, causing thousands of dollars damage. A suspicious fire at Ararat auto wreckers the day before caused \$80,000 dollars damage.

about 400 angry villagers reportedly attacked a police headquarters and nearby police dormitory with machetes and other weapons. Police opened fire on the crowd, killing and injuring many people.

March 11, Myitkyina (Burma):

Angry students, provoked by an assault on two students, and their arrest by a drunken policeman at Myitkyina University, marched down to the No.1 Police Station and attacked the building. Signboards in front of the police station were torn down, stones were thrown at the station itself and nearby buildings were set on fire. Soldiers were called in and fired "warning shots" to break up the crowd.

March 12, North Cowichan/ Duncan (British Columbia):

An estimated \$23,000 to \$25,000 damage was done to the Cowichan Golf and Country Club. A gazebo was smashed, the lawn was torn up and bolts were cut through to get at the club's golf carts. Thirteen of the carts were badly damaged and several were totally ruined after being driven into a pond. "This is not a playful prank," said North Cowichan/Duncan RCMP Const. Jennifer Prunty, "These people were prepared to do this. This is serious damage. It's a sad comment on our community if people aren't outraged by this." This is the second time the club has been attacked, the first was in May of last year.

March 15, Montreal (Mohawk Territory, Quebec, Canada):

Clashes broke out on the International Day Against Police Brutality, as masked up youth hurled bottles at riot police and set garbage cans on fire. Nine people were arrested.

March 17, Coquitlam (B. C., Canada):

A "suspicious" fire broke out at the Eagle Ridge Elementary School. 30 firefighters and eight truck

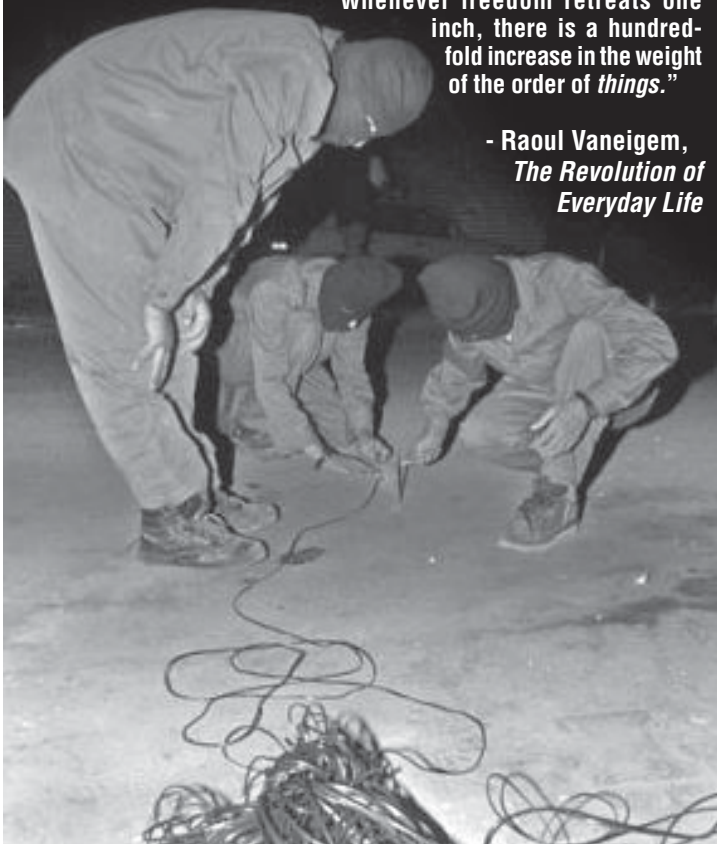


March 9, San Pablo (Colombia):

Residents angry about the murder of a merchant interrupted a meeting of the town's Security Council, which consists of police and city council members. Unsatisfied with the authorities' response, the residents dug up the concrete for ammunition, attacked police headquarters, burned three police vehicles and other cars, and smashed the windows of city hall, as the streets erupted in a "festival of disturbances". The homes of paramilitary groups were burned down and looting broke out, while barricades were built in the streets. The mayor was forced to flee, as the army arrived to "restore order."

March 9, Rendenao (Indonesia):

Four people were killed and more than 100 injured in clashes between villagers and police. The incident was triggered when police arrested seven people for planting coffee trees and refusing to leave the area when commanded to do so. In response,



companies spent hours battling the blaze, which destroyed 25% of the school. Police announced that they arrested a 17-year-old, but did not lay charges at the time. The *Coquitlam Now* newspaper said: "...it damages our sense of pride in our community. Each broken window, each torched building and each line of graffiti chips away at the image of a community that cares, a community where residents feel safe and connected to their neighbours. What's the answer? More police, more participation in preventive programs like Vandal Watch and more eyes and ears on the street would be a start."

March 18-24, Coquitlam (British Columbia):

The amount of graffiti at schools in the Coquitlam district tripled during this week, compared to the week before. Three windows were broken at the Minnehada School, and the Birchland and Gleneagle schools each had a window broken.

March 18, Santa Fe Springs (California):

The parking garage of a California Highway Patrol station was set on fire with a box of flares. Graffiti was also reportedly spray-painted on the station, but corporate media would not say what message was left.

March 28, Benton Harbor (Michigan):

A small riot broke out when riot police intervened in an alleged fight between two women. As the number of police on the scene increased, more and more residents also showed up, bringing the crowd to about 300. Riot cops formed a line across the street and community residents began to throw rocks and bottles at the cops. Police used pepper-spray to quell the disturbance and arrested at least three people. One woman was injured when shots were fired, and police claim that someone was trying to shoot at them but the bullet accidentally hit the woman instead.

The riot broke out near the same location as a two-day uprising that took place last year after a police chase ended in a black man's death. "The kids won last summer with this nonsense and misbehavior. Now it's zero tolerance. We will give you one order to disperse and if you don't, you go to jail!" said Benton Harbor Police Chief Samuel Harris. "I hope the Lord is listening and will pour a little water on this." Since the June 2003 rebellion, a coalition of "community organizations", businesses and individuals has raised \$550,000 for increased policing.

April 3, Tuscaloosa (Alabama):

Officials say that 52 of the Tuscaloosa school system's 77 buses were damaged between March 30 and April 2, during spring break. Windows were smashed, fire extinguishers were set off inside the buses, and CB radios and surveillance cameras were ripped out. Damages were estimated at \$75,000.

April 8, France:

150,000 electricity and gas workers went on strike and marched through the streets of several cities to fight privatization, causing 800 power outages across the country. In Paris, power workers blocked the Rue de Rivoli with trucks and threw light bulbs at Conseil d'Etat (Council of State) and Electricite de France offices.

April 10, Adelaide (Australia): Forget All You've Learned, Start Again with Dreaming!

The Happy Valley primary school in this Australian town was set on fire, causing \$1 million damage.

April 18, Mangakino (New Zealand):

The headstone of dead police Constable Murray Stretch was smashed. It was also vandalized with blue spray-paint in January, along with the town's police station.

(continued on next page)

What is Left?

(continued from page 51)

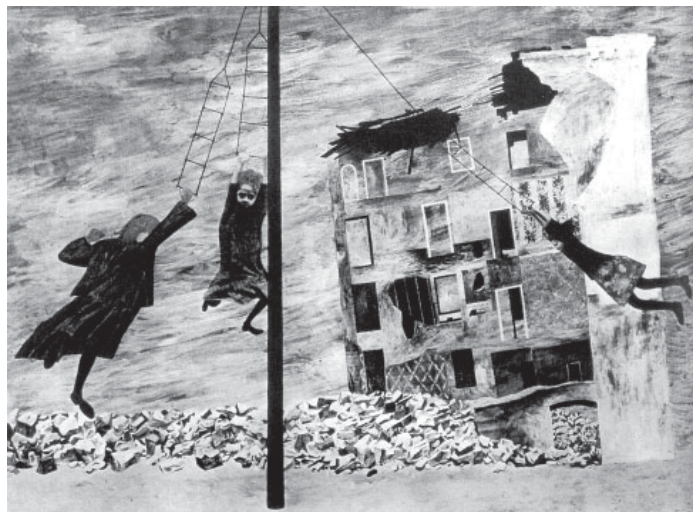
"Anarchism and nihilism are two words familiar to the young and now attractive to them. They do not believe in building a new society within the shell of the old. They believe that the old must be destroyed first. That is nihilism. In a way it is the denial of the 'here and now.'"

— Dorothy Day

Let us state it clearly. The Socialist conception of history is a progressive tradition. The Marxists call it historical materialism and it is well stated, in their own language, by this quote from the Preface to Marx's *Contribution to the Political Economy*:

No social order ever perishes before all the productive forces for which there is room in it have developed; and new, higher relations of production never appear before the material conditions of their existence have matured in the womb of the old society itself. Therefore mankind always sets itself only such tasks as it can solve; since, looking at the matter more closely, it will always be

found that the task itself arises only when the material conditions of its solution already exist or are at least in the process of formation.



The Nihilist concept of history was *not* progressive. The Nihilist's opposition to the state is just a special case of his or her opposition to almost everything: the family, traditional art, bourgeois culture, comfortable middle-aged people, the British monarchy, etc. and is not

Nihilism

vs.

Socialism

oriented around their formulation of how to achieve a better world. In practice there were plenty of Nihilists who may have desired an anti-statist communal society but did not particularly see their resistance to the regime as linked to this desire.

revulsion at its a-humanist perspective and practice. If we were to review the history of Socialism, we would see that a rejection of humanism is not necessary to inflict involuntary horrors upon real living people. If there is a lesson to take from the Soviet Union, The People's Republic of China, or the Khmer Rouge it is that good intentions, and the practice of historical materialism, can stack up the bodies as well as the systems they would oppose.

What Nihilism provides then is an alternative to the alternative that does not embed an idealist image of the new world it would create. It is *not* an Idealist project. Nihilism states that it is not useful to talk about the society you 'hold in your stomach', the things you would do 'if only you got power', or the vision that you believe that we all share. What is useful is the negation of the existing world. Nihilism is the political philosophy that begins with the negation of this world. What exists beyond those gates has yet to be written.

* This essay is from *Nihilism, Anarchy, and the 21st Century*, a great new pamphlet intended to expose anarchists to the breadth of the nihilist contribution to anarchy, now available for \$2 from *Green Anarchy*.



Symptoms of the System's Meltdown!

"In their lives there's something lacking... what they need's a damn good wacking!"

(Continued From previous page)

April 19, Monroe Township (New Jersey):

More than 4,000 students got the day off from "school" after the air was let out of the tires of 32 school buses and vans. The seals got broken on some of the tires and will require repairs.

April 19, Vancouver (British Columbia): Police Office Vandalized!

Staff at the Grandview-Woodland Community Policing Centre are calling on residents to keep an eye out for vandals after someone tried to torch its office over the weekend of April 18-19. It's the latest in a string of vandal attacks on the small building in Grandview Park, just off Commercial Drive. Eileen Mosca, president of the non-profit society that runs the office, said the attempt to burn down the

structure appears to have been thwarted by a Good Samaritan who doused the flames. That was evident by a puddle of water beneath the scorched planter box and windowpane.

"This time, they didn't use accelerant. Our fear is next time they might," said Mosca, who is frustrated by what she sees as a concerted effort to intimidate volunteers and staff. Several windows have been broken in recent months - in one case the culprits tried to shatter them by smashing beer bottles filled with blue paint against the glass. Dried blue paint is still splattered on the sidewalk. The parks board, which rents the building to the society, was forced to replace the windows with Plexiglas to deal with the problem. Nasty spray-painted messages have also been left on the door and exterior walls, including the words, "Die Scum" and "Kill cops."

April 22, Tokyo (Japan):

Officials suspect arson in a fire that destroyed the car of a high-ranking official of the National Police Agency and scorched the outer wall of his home.

April 24, Los Angeles (California): Rash of Shootings Targets Police

A spate of deadly police shootings in California has some officials worried that street gang culture, known to reward cop killers with status and respect, is ever emboldening gunmen to target officers. The latest victim was a California Highway Patrol pig shot and killed this week as he exited a courthouse. Some believe the slayings could signal something more ominous than the kind of peril cops usually face. "I've been at this 35 years and I've never seen such a wanton disregard for life," said CHP Commissioner D.O. "Spike" Helmick. "We've had shootings over the years, but man. It may be coincidence, but it does seem very strange to me."

Other recent shootings:

- **In San Francisco**, a 29-year-old cop was shot and killed this month after approaching a suspected gang member who suddenly opened fire with an AK-47 semiautomatic rifle.

- **In Merced**, a cop was fatally shot earlier in April by a man he pulled over for a traffic stop.

- **In Burbank**, a rookie piglet inspecting a car without license plates died in November following a gun battle with two suspected gang members.

- **In Pomona**, a 16-year-old boy was charged in April with murdering CHP cop Thomas J. Steiner, 35, who

was shot in front of the Courthouse where he was to testify in traffic cases. The youth, identified as Valentino Mitchell Arenas, was allegedly seeking to execute any pig he could find, and prosecutors claimed the killing was linked to street gang activity.

"That's a common thread in many shootings aimed at police. Slaying a cop often enhances the status of both the gang and the gang member, giving them notoriety and protection inside the prison system," said Darren Levine, a Los Angeles County Deputy District Attorney with the Crimes Against Police Officers section. "There's a bounty on the heads of police officers. There's nothing better if you're going to prison than killing a cop."

Wes McBride, president of the California Gang Investigators Association, said a flourishing of street gangs amid fiscal cuts to law enforcement anti-gang units and the attention given by the media to an officer's killing may also be contributing to the trend. "The gangs are getting more bold," McBride said. "Gang members are taking on coppers more often than ever." Gunmen with no gang affiliations also are taking potshots at officers, officials said.

Brazen attacks on cops with no or little provocation appear on the rise. There were 40 cases of police targeted by gunmen in 2003, a 21% increase from the previous year, said Officer Don Cox, a police spokesman. In those cases, a total of 84 cops were shot. The district attorney's office also documented a dramatic upturn in assaults on cops at the end of last year. The upsurge in attacks has led some officials to move toward increasing protection for police. For instance, the Los Angeles City Council increased the award offered for info on crimes committed against police to \$75,000 from \$25,000 following the shooting of a pig in a housing project. Some cops, however, note that defending themselves from unexpected attacks such as the one committed against Steiner always will be difficult. "You can never prepare for that," said Jim Newkirk, who was Steiner's staff officer at the CHP academy. "It could happen to any one of us officers on any given day."

April 27, Houston (Texas): Cops Attacked By Rock-Throwing Crowd!

What started as a police investigation into illegal gambling at a Fourth Ward convenience store ended with two cops from Houston's central gang task force dodging for cover as an angry mob pelted them with rocks. Derrick Harris, 28, was arrested for possession of cocaine, along with his 17-year-old girlfriend for interfering with his arrest. They charged her with "assaulting a police officer".

The girl's mother, Earline House, told Eyewitness News, "She was handcuffed and picked up and put in the car. But when I got here the police officer told me to get back, and if I didn't get back, he was going to throw me into the police car." House claims a cop used excessive force on her daughter. "Threw her on the ground and broke her leg," said House. "I want justice to be done about this."

Police maintain that as they were arresting the suspect's girlfriend, a large crowd gathered and became hostile. The mob reportedly picked up rocks and threw them; two pigs were hit repeatedly in the face and neck. Once they called for backup and got the situation under control, the crowd dispersed. No one else was arrested.

Early May: Internet Virus Causes Global Havoc

A computer virus first discovered on May Day has been spreading rapidly across the internet, causing chaotic disruptions in homes and businesses from London to Sydney. The internet



worm, called Sasser, is ripping through cyberspace and has already electronically monkeywrenched railways and coastguard operations as well as computer reservation systems and bank networks. A computerized mapping system at Britain's Maritime and Coastguard Agency was brought down by the worm, forcing the organization to continue its work using pen and paper. In Taiwan, the postal service reported that around a third of its branch offices' computer systems had been knocked out by Sasser, while government departments and hospitals in Hong Kong were also affected.

In Germany, the virus struck 300,000 post office computers, preventing staff from issuing cash. In Australia, the worm was thought to be behind computer problems which left 300,000 train passengers stranded over the weekend after radio communications were cut between train drivers and signal boxes in Sydney. Experts say a Russian programming team calling itself the Skynet Anti-Virus Group has claimed responsibility for unleashing the worm. The group is also thought to have been behind a number of other online attacks. Microsoft is currently working with the FBI and other law enforcement agencies in an attempt to track down the "pirates in the net" responsible for this mayhem.

Early May, Idaho: Military Monument Vandalized

A stone monument at the Fort Boise Military Cemetery in Idaho was toppled from its upright position and smashed up. The monument is about 5 feet high and more than a century old. It contains the names of three U.S. "war heroes" and dates back to the late 1800s. The overturned monument to war was discovered by workers from Boise's Parks and Recreation Department.

Early May, Salem, Oregon: Young Rebel Gets Five Years for Stealing Squad Car

A man who escaped from Silverton police by driving away in a squad car has been sentenced to five years in prison and ordered to pay a fine for wrecking the car. Norman Gould, 26, was initially arrested on August 16, 2003,

for having 70 sticks of dynamite at his mother's home in Silverton. As police searched the home, Gould was held handcuffed in the back seat of a police car outside. He crawled into the front seat through a 12-inch-by-14-inch window, found keys to the handcuffs and drove away. He was arrested in Salem 10 days later. In early May, Gould pled guilty to federal explosives charges and was sentenced to five years in federal prison. He was also ordered to pay nearly \$8,000 to the Silverton Police Department for damages to the squad car.



May 3, Cincinnati, Ohio:

300 people surrounded a group of cops, accusing them of killing a man during a traffic stop; the cops say the man shot himself. Several shots were then fired at the police. A local WCPO-TV news van was set on fire and the window of a FOX News car was smashed.

May 9, Russia: Chechen Puppet President Killed in Explosion!

A land mine exploded during Victory Day celebrations in the Chechen capital, Grozny. Chechen President Akhmad Kadyrov, the Moscow-backed leader of the rebel region, was killed and 10 people injured by the blast. The mine went off under a seating area for senior Chechen officials attending a ceremony in the Dynamo Stadium.

May 10, Clearwater, Florida: Teen Charged in Shattering of Windows!

A high-school senior was arrested on charges that he used a slingshot to shatter office windows that thousands believed bore the image of the Virgin Mary. The image that Kyle Maskell,

18, is accused of destroying was first noticed at the building days before Christmas in 1996. It drew almost a half-million visitors within weeks and is believed by glass experts to have been created by corrosion of metallic elements in the glass coating (though many Catholics attach religious significance to it). Kyle Maskell is described by local police as "angry at the world."

May 12, Grand Rapids, Michigan: Bank-Robbing Granny Sentenced!

A 58-year-old woman was sentenced to nearly six years in prison for robbing two Michigan banks while on a trip to visit her son — who's a cop! She also admitted to 10 other robberies in Connecticut and Massachusetts. Margaret Ann Irving's arrest capped a nine-month crime spree in which she held up four banks, two savings and loans, two restaurants and two Dunkin' Donuts shops. The robberies netted just under \$20,000. Margaret Irving said she committed the robberies because she was desperate about mounting financial woes. Prosecutor Lloid Meyer was less than sympathetic about her plight: "When the

mortgage is due, it's probably not a great idea to act like Uncle Junior Soprano," Meyer said.

May 12, Florida: Anti-Cop Riots in St. Petersburg!

Marchers who had been protesting the May 2, 2004 shooting of a black man by sheriff's deputies clashed with police in St. Petersburg. Twenty people were arrested. At least two were charged with attempted murder in connection with shooting at the nearly 100 police called to the scene. At least one car was set on fire and a cellular telephone store looted and burned. Masked individuals also ram-raided a clothing store, driving their car through its barred windows and looting the goods inside.

May 22, Ohio: Cincinnati Pigs Targeted in Shootings!

Random shootings targeting police have been on the rise in Cincinnati, where tensions between the pigs and civilians have been running high in recent years. Seven times gunmen have opened fire on the city's police since November 2003. "This significant

increase in subjects shooting at Cincinnati police officers the last few months, especially the ones that are random — is extremely frightening," said pig Keith Fangman. "This is as bad as I've ever seen it." Of Cincinnati's recent seven police shootings, two targeted cops who were driving. Much of the tension in the streets has been attributed to at least 19 black men dying in confrontations with Cincinnati pigs since 1995. The shooting of an unarmed black man as he fled from a white cop in 2001 led to three days of rioting (see GA #6 for more details).

May 22, San Francisco, California:

The SBC Communications corporation offered a \$25,000 reward for information leading to the arrest and conviction of those responsible for cutting wires at six junction boxes in the city. About 1,200 customers briefly lost telephone and internet service. The junction boxes were locked and there was no sign of forced entry. 30,000 telecommunications workers throughout California had gone on strike the day before, joining workers in 12 other states. Between May 6th and 9th, about 1,500 phone lines were sabotaged in the California town of San Luis Obispo.

WILD DESTRUCTION

The burning fuse—a quiet hiss in this world in which everything is talked to death and nothing is done.

Individuals who rise out of the mass and define what we will do with our lives and why for ourselves

Self-determination which can break out of the circle of delegation and rules.

Passion takes pleasure in the virtue of wild destruction, announcing the battle against all oppression and authority.

Uncertainty and the lust for adventure against dogma and guarantee. A dream of freedom for people and animals.

Sustaining free spirits in permanent insurrection against control, war, racism, cages and religion.

Death to symbols, the gods, the compulsion of survival, the flags and hierarchies.

Unity only as the individual desires, not in a preexistent group or collective reality.

— from *Die Lunte*
(a German insurrectionary anarchist publication)



"The animals are fighting back. By tooth and claw, by wing and paw, they are waging a war against civilized tyranny and destruction...fighting for their own liberation."

— Alon K. Raab, *The Revolt of the Bats*

NONE DARE CALL IT REBELLION **The Wild and the (less) Domesticated Fight Back!**

March 19, Dallas, Texas: Gorilla Gets Loose and Injures Four People

Dallas Zoo officials said they can't explain how a 300-pound gorilla escaped from its enclosure and injured four people. Police evacuated an estimated 300 people from the zoo compound and killed Jabari, a 13-year-old western lowland gorilla, after he charged at his captors. According to zoo officials, workers armed with tranquilizer guns had pursued the animal through the forested jungles of the Wilds of Africa exhibit, but could not gain a clear shot. Deputy Police Chief Daniel Garcia said. "You can imagine the pandemonium we had out here when he got loose."

April 26, British Columbia (Canada): Mouse Sets Police Car on Fire!

A mouse that had built a nest next to the battery in a Surrey RCMP constable's car, chewed through a cable and caused the vehicle to catch on fire in the underground parking lot at the South Surrey RCMP district office.

May 19, Tacoma, Washington: Dog Attacks Cop!

A local cop was wounded when a pit bull allegedly attacked him and several shots were fired. The plainclothes detective and his partner were responding to a call at a Tacoma residence and when the residents answered the door, the dog allegedly attacked! Tacoma police spokesman Mark Fulghum says that the wounded cop suffered both a gunshot wound and a deep fang puncture.

May 24, Germany: Wild Hare Attacks!

Jurgen Marwedel was standing in a meadow near his home in Bargfeld when he noticed a friend pull up on a moped. As he approached his friend, it turned out a big hare had bitten into the rear tire of the moped and wouldn't let go. When Marwedel

tried to remove the wild hare, it turned on him and bit through his shoe and into his foot! Marwedel later told the police he couldn't get the hare off his foot and eventually killed it with a stick.

May 28, Ohio: "Pet" Lion Attacks Woman

A 33-year-old Ohio woman was in stable condition after being attacked by her family's "pet" lion. Lisa Peters was evidently "playing" with the lion when it bit down on her entire forearm. The lion would not let go until Lisa's father pulled out his rifle and killed it.

June 1, San Vallejo (California): Elephant Attacks Her Trainer

An elephant "trainer" at Six Flags Marine World in Vallejo was in critical condition after he was gored by one of the captive elephants. Patrick Chapple, 39, was standing next to 7,000-pound Misha, a 23-year-old female African elephant, when the animal turned and knocked him to the ground. When paramedics arrived, Chapple was suffering from a penetrating wound to the abdomen, but was alert and talking.

Be careful, on your next field-trip Bay Area Study Group!

June 1, Newfoundland (Canada): Polar Bears Trap Trio in Cabin

Police in northern Labrador, Newfoundland, received a frantic call for help when three people in a remote cabin found themselves surrounded by polar bears and running out of bullets. A man and two women, speaking via satellite phone, said they had been forced to shoot a 600-kilogram polar bear the night before after warning shots failed to scare the animal

away. Hours later, several more polar bears (possibly investigating the homicide of their friend?) showed up and the panicky, trapped "recreationists" summoned the cops for help.

June 4, Ozark Mountains: Coyote Attacks Turkey Hunter!

John O'Dell is a wild turkey hunter. Over the years he's honed the art of calling wild turkeys, mimicking the sound of a hen to attract long-bearded toms. He's even called up a couple of coyotes over the years who apparently thought they were about to feast on wild turkey only to be surprised to find a human. Coyotes usually run when reality sets in, but this one attacked O'Dell, leaving him bite marks and forcing him to undergo rabies shots!

June 7, Tonasket, Washington: Rodeo Cowboy Dies After Blow from Bull's Horn!

Two days after Ronald Reagan's death, another self-styled "cowboy" was killed by the bull he was treating as a plaything. Jeremy Ives was thrown from a bull named "Psycho" during a Saturday afternoon show in the two-day rodeo event, said Paul Vickers, chairman of the Tonasket Founders Day Rodeo.

The side of the bull's horn then struck his head, and he was knocked unconscious. Ives, a professional bull rider, was airlifted 160 miles to Sacred Heart Medical Center in Spokane, where he died. "Jeremy knew the risk when you get on," Vickers said. "Everybody that's a cowboy that does it knows the risk. It's something he loved doing." Vickers said Psycho is normally a gentle animal.

*Then suddenly it came, from that obliterated time:
the long, the sad,
the asking, aching, unforgotten cry!*

*Beyond the diminished forest's utmost edge,
far off and faint, the wolf sang once again.
I heard him.*

— Mary Low



RAMBUNCTIOUS RABIDITY REMEMBERED

Animal Revolts from the Past

"Once writing developed, accounts of animals opposing human arrogance and avarice abounded in the literature of natural history. We need only look at the inspiring reports provided by the Roman, Pliny the Elder. He marvels at elephants who trampled hunters, refusing to fight their kin in circuses and attempting to break loose from their shackles. Pliny also wrote of dolphins who rushed to rescue other dolphins from captivity, and of wild horses, loons, oxen, dogfish, rabbits and giant centipedes who resisted humans and often won. His accounts also include many instances of alliances between animals and aware humans, each assisting the other, and gaining mutual love and respect."

- Alon K. Raab, *The Revolt of the Bats*



The following activities have been previously unreported by *Green Anarchy*:

"Billings, Montana, 1996: Robert Dorton greeted authorities investigating complaints that he was keeping rats in his motel room by opening fire. Police and fire crews needed tear gas and a water cannon to subdue the man, who was seen kissing the rats and referred to them as 'my brothers'."

"Strange Tails",

John J. Kohut & Roland Sweet

"[Henry Kissinger] told us how his baritone had disturbed the frogs at the exclusive Bohemian Grove in California. The frogs set up such a racket that a herpetologist was called in to tape Kissinger talking. The tape also caused the frogs to go berserk. It seems Kissinger's voice resembles that of a male frog in heat! The scientist who was studying all this said that at least male frogs 'sometimes shut up.'"

Philadelphia Inquirer, 4/9/96

"The piranhas see something dangling in the water, they think it's an eel, and they just chomp away', marine biologist Hugo Juanes told reporters. In Papua New Guinea 28 fishermen have lost their 'tackle', after piranhas bit them off while they were peeing in the river. Said eyewitness Marcello Melo, 'First I felt something between my legs. It took a little nibble, then swam over to my husband and bit his privates off. Our love life has not been the same since.' Said another victim, 'It was the most painful thing. The fish ate well that day.' Added Juanes, 'Trust me when I say you really don't want to look down and see one of them hanging from your penis. These things give a new meaning to the term 'man-eater'."

Big Issue, 1/14/02

"News of the sudden death of a local politician in eastern Ukraine: The 40-year-old man was taking his dog for a walk when he fell into a heated argument with a group of people who objected to the dog, a boxer, being off his lead and without a muzzle. The politician took a hand grenade out of his pocket and threw it at the young people. The dog fetched the grenade and obediently returned it to its master - only for both of them to be blown to pieces."

The Guardian 9/21/02

one of Franz's favourite targets, but that morning Larry noticed that the fecal material had been cleaned up and there was none available for Franz to throw. Consequently, he went to the front of the cage and began teasing Franz, saying, 'You've got no fecal material today, and you can't get me - na na na naaaaa na!' Franz was hanging on the fence, weaving back and forth, staring at Larry throughout the taunting. When Larry finished, Franz regurgitated partially digested cookies that he had



"The clearest example I ever saw of an animal getting revenge on its caretakers ... [was] at the Yerkes Laboratory of Primate Biology in Orange Park, Florida ... I'd noticed my friend and colleague Larry Sharp standing in front of a young male chimpanzee, Franz, who was in one of the large end cages in a row of cages. Franz ... was known to be a feces thrower; that is, he would scoop up excrement and throw it underhand as he charged his intended victim. The fecal material usually would hit the cage wire and shatter like a shotgun blast. Larry had been

been fed only a few minutes earlier. The awful-smelling stuff sprayed all over Larry, and Franz started running around the cage as if doing a victory dance. He'd gotten his revenge on Larry Sharp."

**The Smile of a Dolphin,
Ed. Marc Bekoff**

"Police in Belarus locked themselves into a patrol car for hours after a 1,000-lb bear took over their police station. Transport police officers in Vitebsk took cover in their car after the brown bear wandered out of nearby woods while they stood at the side of the road. The bear then sat

on the top of the car for almost an hour before going into the small police station and eating food which the officers had brought for lunch and dinner, local media reported. The police officers eventually escaped unharmed after the bear finally went back into the woods when he had eaten all the food."

Ananova, 5/15/03

"An American soldier shot dead a rare Bengal tiger at Baghdad Zoo after the animal injured a comrade who was trying to feed it through the cage bars. The Zoo's manager said yesterday that a group of soldiers were having a party in the Zoo on Thursday night, after it had closed. 'Someone was trying to feed the tigers', he said. 'The tiger bit his finger off and clawed his arm. So his colleague took a gun and shot the tiger.' There was no immediate US comment."

The Independent on Sunday, 9/21/03

The Good News

Roads disappear, and the caribou wander through.

The beaver gets tired of it, reaches

Through the ice, grabs

The trappers feet,

Pulls him down.

Wolves come back on their own,

Circle the state house, howl at

the sportswriters,

Piss on the ATVs.

Trees grow everywhere.

The machines stop,

And the air is full of birdsong.

- Gary Lawless

STATE REPRESSION NEWS

WHAT WILL YOU DO WHEN THE GAS TAPS TURN?
WHERE WILL YOU BE WHEN THE BODIES BURN?
WILL YOU JUST WATCH AS THE CATTLE TRUCKS ROLL BY?
PRETEND IT ISN'T HAPPENING. TURN A BLIND EYE?
HAVE YOU SEEN THE ARMY CONVOYS QUIETLY PASSING BY?
HEARD THE HELICOPTERS IN YOUR LITTLE BIT OF SKY?
HAVE YOU SEEN THE SQUAD CARS PACKED WITH BOYS IN BLUE?
HAVE YOU EVER WONDERED WHAT THEY'RE THERE TO DO?
PICTURES IN THE PAPERS OF SOLDIERS IN THE STREET
PICTURES IN THE HISTORY BOOKS OF ROTTING HUMAN MEAT
DON'T WAIT FOR IT TO COME TO YOU, 'COS COME IT SURELY WILL.
THE GUARDIANS OF THE STATE ARE TRAINED TO SEARCH, DESTROY
AND KILL.

- CRASS, THE GASMAN COMETH



Caught In the Cross-Hairs of Tyranny

MARCH 15: NEW SPANISH ECO-ANARCHIST PRISONER

Green Anarchy has just learned that Spanish Eco-anarchist Ibai Ederra was arrested and remanded into custody. As ELP supporters are most likely aware, a few years ago the infamous Itoiz Dam in Spain was sabotaged, allegedly by members of Solidarios con Itoiz. The ecoteurs cut the cables of the concrete pump whilst the dam was being constructed.

Following the ecotage, and despite the fact that police had no one in custody, eight members of Solidarios con Itoiz were put on trial in absentia, found guilty and issued with prison sentences. In 2001 Inaki Garcia Koch was the first of the eight to be captured and imprisoned. Inaki is currently serving four years and ten months imprisonment.

Three years on, Ibai Ederra has been captured following a routine police traffic check. He too is likely to be sentenced to four years and ten months. Please send urgently needed letters of support to:

**Ibai Ederra, Carcel de Pamplona, C/San
Rogue. Apdo.250, 31080, Irunez, Pamplona,
Navarra (España), SPAIN**

ADDRESSES FOR TWO OREGON ENVIRONMENTAL PRISONERS

Regular readers of this paper may remember, back in mid 2002 and leading into early 2003, when *Green Anarchy* first reported on the arrest of Jacob Sherman and his subsequent informing against Tre Arrow. We also mentioned that two other people, Angela M. Cesario and Jeremy Rosenbloom, had been named by Sherman in the arson against the logging trucks at Eagle Creek.

We've recently learned that both Angela and Jeremy have entered into Plea Bargains and have both received sentences of 41 months imprisonment. As yet we don't know when Angela or Jeremy

started their sentences, nor do we know what the terms of the Plea Bargain were. However, their prison addresses are:

**Jeremy Rosenbloom, Federal Prison Camp
Sheridan, 66521-065, P.O. Box 6000,
Sheridan, OR 97378**

**Angela M. Cesario, Federal Prison Camp
Dublin, 66522-065, 5675 8th St. Camp Parks,
Dublin, CA 94568**

EARTH LIBERATION FRONT MEMBERS SENTENCED AND JAILED

In our Spring 2004 issue we reported that three men from Richmond, Virginia had pled guilty to a series of Earth Liberation Front actions that included targeting McDonald's and Burger King outlets, an SUV dealership and the construction industry.

We recently learned that the first of these three ELF members, Aaron Linas, has been jailed and sentenced to 42 months imprisonment. Here is his current prison address:

**Aaron Linas, Block M C/O Northern Neck
Regional Jail, Warsaw, VA 22572**

Another member of this Richmond-area ELF cell, John Wade, is currently serving 37 months for his involvement in the actions mentioned above. You can write John at:

**John Wade #38548-083, FCI Petersburg Low,
P.O. Box 1000, Petersburg, VA 23804**

UPDATED CONTACT INFORMATION FOR ANARCHIST PRISONER JEROME WHITE-BEY

In our Spring 2004 issue we failed to mention that anarchist prisoner and founder of the Missouri Prisoner's Labor Union, Jerome White-Bey was transferred. His new address is:

**Jerome White-Bey, #37479-(1-B-224), S.C.C.C.,
255 West Highway 32, Licking, Missouri 65102**

Jerome could really use some morale-building right now and stamp money too. He's under severe harassment, intimidation and threats from the prison staff who vow that they will never let him out of the "hole" while he is yet in prison. It appears that the authorities are going all out to break his resolve to resist this time around.

RUSSIAN "NEW REVOLUTIONARY ALTERNATIVE" ACTIVISTS JAILED

Green Anarchy has just learned that on 5-14-03 three Russian "New Revolutionary Alternative" (NRA) activists were given lengthy prison sentences for anti-war activities. A fourth defendant, Tatyana Sokolova, was given a non-custodial sentence after she "actively cooperated" with the authorities and informed on her co-defendants.

The three who were jailed are Nadezhda Raks who received 9 years in prison, Larisa Romanova who received 6.5 years and Olga Nevskaya who received 6 years imprisonment. The NRA first appeared in Russia in the autumn of 1996 when they attempted to burn down a military conscription centre in Moscow. In a communiqué the NRA explained that they took their action in protest of the Chechen war.

Over the next few years the NRA carried out a number of actions, mainly criminal damage but also a few symbolic explosions. The NRA targets included government, military and police buildings, including another military conscription centre. They also detonated explosions under a statue of Nikolai III. On April 4, 1999 the NRA caused an explosion close to an FSB (formerly the KGB) building. Following the investigation into this a number of people were arrested, including Larisa, Nadezhda and Olga.

Of the three, only Olga Nevskaya defines herself as an anarchist. For more information on the active campaign set up for Olga Nevskaya, contact:

P.O. Box 13, 109028, Moscow, Russia

MAY 10, UNITED STATES: CONNOR CASH FOUND NOT GUILTY!

On a more positive note, a North American animal rights and environmental campaigner went on trial in May – accused of instigating and participating in a series of anti-sprawl ELF actions, in December 2000, aimed against houses under construction. These actions are now associated with the famous ELF slogan “You Build It. We Burn It!”

Green Anarchy first reported on this case in May 2001 and long-term readers will remember that throughout his ordeal Connor has always maintained his innocence, despite the fact that three other snitches (George Maskow III, Jared McIntyre and Matthew Rammelkamp, who all admitted being involved with the arsons) claimed that Connor had organized and spearheaded the actions.

Green Anarchy is happy to report that, just over a week after the trial started, Connor Cash was found NOT GUILTY on all counts! This is a totally fantastic outcome and we offer our congratulations to Connor, who, throughout the last three years, has always maintained his dignity and strength.

ANARCHISTS SENTENCED IN MARINI TRIAL IN ITALY!

Green Anarchy has recently learned that the second degree of the Marini trial against 45 anarchists in Italy ended on February 1. Here are the results: The Italian court recognized the charges of “armed band” and “subversive association” for crimes committed since 1991 for the following people: Francesco Porcu, Orlando Campo, Gregorian Garagin, Rose Ann Scrocco, Angela Maria Lo Vecchio and Alfredo Bonanno.

Their sentences and addresses are as follows:

**Gregorian Garagin – Via G. Leopardi, 2,
61034, Fossombrone (P.U.), Italy
(30 years + 9 year concurrent sentence)**

**Francesco Porcu – Via Provinciale San Biagio,
81030 Carinola (CE), Italy
(life in prison + daytime isolation for 18 months!)**

**Angela Maria Lo Vecchio – Via Barto lo
Longo, 00156 Roma, Italy
(15 years + revocation of “supervised liberty”)**

**Carlo Tesseri, c.c. La Dozza – Via del gomito,
2, 40100 Bologna, Italy
(sentence unknown)**

**Alfredo M. Bonanno – Via Papiniano, 1, 34133
Trieste, Italy
(6 years + 2,000 Euros fine)**

**Orlando Campo – address unknown
(sentenced to 10 years)**

**Rose Ann Scrocco
(30 years + 15 year concurrent sentence)**

Rose Ann Scrocco is fortunately still at large. Alfredo Bonanno has been an active anarchist revolutionary for more than thirty years now. He is also one of the most provocative theoreticians of the Italian anarchist movement. The revolutionary current represented in much of Bonanno’s writings is unique amongst anarchist thought by virtue of its emphasis on an insurrectionary method and its insistence that the anarchist movement must renew itself completely if it is to be effective in

the decades to come. This attempt at a rigorous and coherent post-left revolutionary practice is marked by a refusal of all that is tired and useless in the anarchist movement today, especially the preoccupation with gradual social reform.

In addition to spreading the news about the recent imprisonment of our Italian comrades, we strongly encourage our readers to examine and circulate their theoretical work; not only because it is interesting and informative in its own right, but also because the actions for which these comrades were arrested and the theory which guided their actions form a whole. Support for the projects they participated in is a way of continuing and strengthening their efforts for which they were clearly ready to risk their lives and which have been interrupted by their imprisonment.

Alfredo Bonanno reads English (although he doesn’t enjoy it) as well as French and Italian. We’ll try to include more current information on the victims of the Marini Trial in our Fall issue.

MAY 19: 10 ITALIAN GROUPS ADDED TO TERRORIST LIST

The European Union has added 10 Italian radical groups, including the Red Brigades and an anarchist group that attacked the European Commission president, Romano Prodi, to its list of suspected “terrorist” organizations. At the top of this new list are the Fighting Communist Party (a modern offshoot of the Red Brigades), the Anti-Imperialist Territorial Units, and the Informal Anarchist Federation. The remaining seven groups on the list are accused of being behind attacks and letter bombs in Italy against public prosecutors, the police, the news media, businesses and the political establishment.

JUNE 4: MARCO CAMENISH SENTENCED TO 17 MORE YEARS IN SWISS PRISON!

As many of our readers are probably aware, Swiss Eco-anarchist Marco Camenish recently stood trial on charges of both murder and attempted murder. The attempted murder charge related to an injury sustained by a prison warder during Marco’s escape from custody in the early 1980’s. The murder charge related to the death of a Swiss border guard in the late 1980’s while Marco was on the run.

On June 4, 2004, Marco was found Not Guilty on the attempted murder charge, but was convicted on the murder of the Swiss border guard. Following his conviction Marco was sentenced to an additional 17 years imprisonment! Marco has also been transferred again to a new prison. His new address is:

**Marco Camenish, Poschwies, 8105
Regensdorf, Switzerland**

JUNE 15, ITALY: IL SILVESTRE COLLECTIVE RAIDED AND ARRESTED!

Six members of the eco-anarchist group “Il Silvestre” – based in Pisa, Italy – were arrested. Two of the six, Alessio Perondi

and Constantino Ragusa, are still being held prisoner by the authorities, while the others have been released (for now). All six are being investigated for allegedly encouraging militant actions through the publication of the radical ecological/green anarchist magazine *Terra Selvaggia* (Wild Earth). They are also accused of involvement in actions claimed by the COR (Cells of Revolutionary Offensive), despite the fact that all six are anarchists and the COR is a Marxist group!

As participants in the international green anarchist movement, we extend our solidarity to the “Il Silvestre” collective and urge our readers to send letters of support to:

**Alessio Perondi, Carcere Don Bosco, Via Don
Bosco 43, 56100 Pisa, Italy**

**Constantino Ragusa, Carcere Don Bosco, Via
Don Bosco 43, 56100 Pisa, Italy**

Messages of solidarity should also be sent to:
Il Silvestre, Via del Cuore, 1, 56100 Pisa, Italy

Raids and arrests of this nature by the State are to be expected, especially with regard to publishing projects that report on and promote acts of revolutionary ecotage. No one who doesn’t spend most of their life in lotus land should be the least bit surprised by this turn of events, nor should they waste their energy carrying on about “free speech.” We’re *fighting a war* and we should anticipate that our enemies would try to neutralize us should they begin to perceive our activities as a threat.

What’s most important in situations like this is *how we respond*. And indeed, anarchists in Italy struck back almost immediately when, on the night of June 15-16 in Milan, a cellular telephone tower on top of an auto-body shop was set on fire. Words of solidarity for “Free and Silvestre” were left on nearby walls!



Michael Africa asks: Where's The Rage?!

"Revolution ain't a principle that is applied when the oppressor is oppressing, revolution is the principle of freedom even when the oppressor does not exist." – John Africa, Founder and Coordinator of the Move Organization

MAY 13, 2004 WILL MARK THE 19TH ANNIVERSARY OF THE HOLOCAUST, when the city of Philadelphia along with the federal government bombed the Move organization's home on Osage Avenue and cowardly shot Move people, including children, as they attempted to escape the burning house. Nineteen years. And to this day not one murdering cop or official has been held accountable for this atrocity. They assassinated 11 Move people, 5 of them children, and 19 years later all those who participated in the holocaust are still out there being allowed to plot the same end for all minorities. Especially for those who dare to speak out against injustice.

But as the 19th anniversary of May 13, 1985 approaches, I again wonder, **where's the rage?** Where's the outrage over racist terrorist cops and officials bombing babies? Where's the outrage over cops cowardly gunning down women fleeing the burning building carrying children? Where's the rage over the cold-blooded massacre of the men, women, and children that stood up in the face of this terrorism for you. Because this stand wasn't just for Move, but also for the same people who are still being oppressed and slaughtered in the streets. For 35 years Move have told people "remember, the fight The Move Organization is waging in the courts and prisons is for your sons and daughters too!" And for 35 years The Move Organization has proven consistently to be committed to this fight. And to all those people who wanted to blind themselves to that information, the example of Amadou Diallo, Patric Dorismens, Donte Dawson, Johnny Gammage, Tim Thomas, and a seemingly endless list of other victims of the officially sanctioned terrorism and murder is for you.

As a result of all these crimes against the people there are a few protests but – **where is the real rage?** Where is the sustained presence of outrage that will produce the needed pressure to affect real change and **revolution?**

The U.S. government is systematically destroying the lives of minorities. **They** filter guns and drugs into the poor communities, then make vast sums of money from all of the chaos it creates. They use drugs to keep minority communities overwhelmed by despair and crime, and to help keep the focus of their misery off this rotten ass system. This rotten system **wants** minority communities full of pushers, junkies, drunks and murderers. It is the **government** that put liquor stores on every corner. It is the **government** that floods the minority communities with drugs and guns. **They** make half of the black community criminals, and give the other half (that **used** to protest this deception) jobs locking them up. And use these house nigga politicians to oversee it all.

When congresswoman Maxine Waters called for a congressional investigation, saying she had indisputable proof that the U.S. government was indeed filtering drugs into minority communities, she didn't get any support of note from other black politicians or the public. Normally big mouth grandstanding activists didn't say a word. Most of the other black congress members didn't even bother to show up the day the vote was held to see if they would approve an investigation. So Maxine was virtually laughed out of congress on the issue. But the fact that the government is indeed involved in the massive distribution of drugs into minority communities is **indisputable**. Even D.E.A. agents have testified to this. Which is why Move has also been exposing these sellout house nigga politicians and so-called activists.

Ask yourself why – when there is a nationwide crisis facing the black community, drugs, police terrorism and murder, ask why national black figures like Jesse Jackson would be trying to get blacks to focus on something as relatively trivial as some school kids getting suspended for fighting. Ask yourself why – when the fight to free political prisoners like The Move 9, Mumia Abu Jamal, Geronimo Pratt, and many many others was raging, people who were imprisoned for decades for fighting against oppression here in America, ask why this 30 pieces of silver taking sellout chose to ignore the people who were jailed fighting for justice for black folks, poor folks, and instead took his boot licking ass over to Yugoslavia to free an American soldier that was over there to oppress yet another race.

So-called negro leaders like Jesse Jackson are used by the system on the black community just as drugs and liquor stores on every corner are used. To dull black folks minds and divert their focus away from the **real** issues and the real **enemy**. To divert their anger and rage. And sellout house niggas like Jesse Jackson are as dangerous to the black community as drugs. And

just as the drug dealers, they don't care who gets hurt or what issues remain unsolved just as long as they get their cut of the money.

Ask yourself where are all the black so-called activists that talked so tall 25 years ago, where are all the black politicians that used that big bad talk to get elected now that the black community is under siege by killer cops and killer oppression? 25 years ago the present mayor of Philadelphia, John Street, called himself an activist who fought for the rights of the poor blacks. Today as mayor this undisputed house nigga publicly endorses one of the most racist, violently repressive she-devils ever produced by the late racist Frank Rizzo's regime. As a judge, Lynn Abraham signed bogus arrest warrants that were used in **both** massive assaults against Move. The first set of warrants led to the 1978 confrontation where 600 Philly cops attacked Move headquarters. The survivors, The Move 9, were given 30-100 years in prison. Seven years later she also signed the misdemeanor **disorderly conduct** warrants used as justification to drop an incendiary bomb on Move Headquarters May 13, 1985. She is now the District Attorney of Philadelphia. Enthusiastically installed by hankerchief head John Street. He can also be seen shinnin and grinnin every time the chief racist George Bush happens to blow through Philly, while assisting these new

slave traders in filling to capacity with black youth every jail they can build or borrow.

As **John Africa demonstrated**, the fight Move has waged is for your folks too. People need to support Move and fight with Move for justice. People should be **ashamed** of themselves every time they see folks on the frontline while they sit on their apathetic ass at home doing **nothing** while allowing people's children to continually be shot down in cold blood, set up for long prison sentences for using things this system put in their hands. This is what **John Africa** exposed them for. **This** is why they attacked Move May 13, 1985, why they shot **10,000** rounds of ammo into a house full of Move men, women, and children, why they exploded 3 bombs on Move's home, allowed the fire to burn and then shot anyone who was still able to escape, **including babies.....including babies.....INCLUDING BABIES!!!!** And not one of those murdering fiends were ever held accountable. **NOT ONE!**



The only charges that were ever filed against any of the murderers were filed by my sister, Ramona Africa, the only adult survivor of the holocaust. She filed it from her jail cell after she was sentenced to 7 years for the crime of surviving the massacre. A jury found the police commissioner and fire commissioner guilty. The penalty was that they each had to pay one dollar a week for 11 years to symbolize the 11 Move members. **1 BUCK A WEEK!** and as pathetic as **that** was, the judge overturned the guilty verdict altogether.

So, these bastards plotted, conspired for years to carry that attack out, admitted on the stand that they had made a conscious decision to let the fire burn as a weapon against Move, and their punishment was 1 dollar a week...then **nothing**.

WHERE IS THE GODDAMN RAGE?!!

Our Move family continues to stand strong in the face of repeated threats and attempts by the system to provoke another confrontation. Support them. Support **yourself**. They've already demonstrated that they will use any excuse to attack Move in an effort to silence the commitment exemplified by the teaching of **John Africa**. Let city and state officials know that you won't allow another attack on Move. Show support to those who have continually put their lives and freedom on the line for **you**. And never let them forget about May 13, 1985. Remember them. Honor them. Netta and Tree Tree, little Dalisha, Lil Tomaso and Lil Phil. **All Babies!** Remember Conrad, Rhonda, Frank, Theresa, Raymond, and Vincent.

Honor them by never tolerating another assault. Honor them by speaking out against injustice, and never let the system forget what they did May 13, 1985. There should be world trade organization type demonstrations in the streets all over this rotten country every **day** until justice is done. Those officials only get away with atrocities like these because the **people** allow them to. You give them permission to do this. Your **silence** is their permission.

Rise up! Show your rage!!

Michael Africa

Long Live Move!

Long Live Revolution!

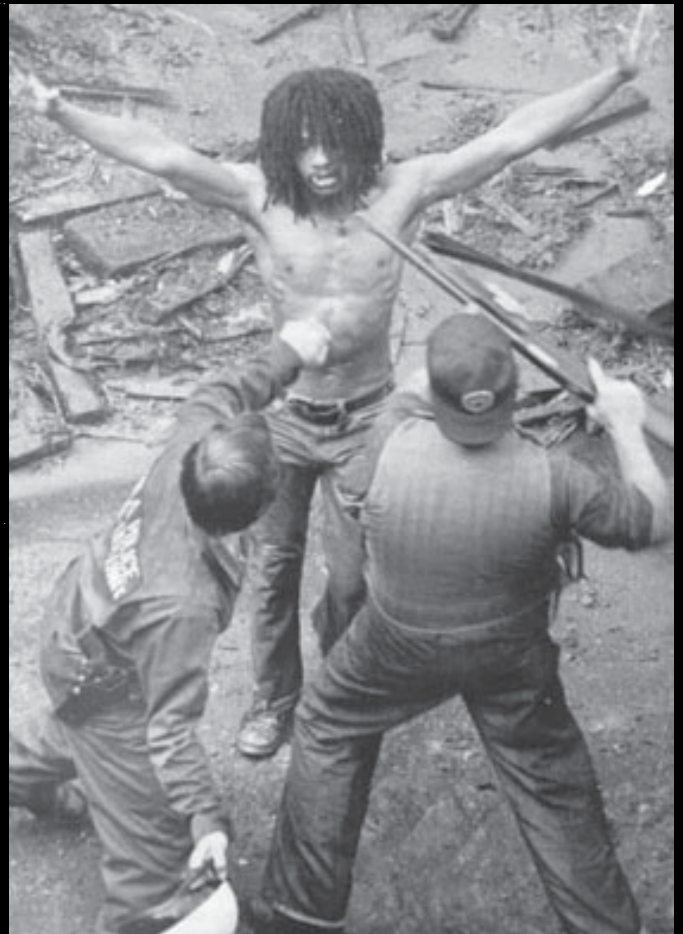
Long Live John Africa!



A Brief History of MOVE

MOVE is a revolutionary organization which formed in the early 1970's to confront oppression on all levels and work towards animal liberation, environmental and social justice. MOVE was founded by JOHN AFRICA, who believed in the need to destroy the illusion that humans are the masters of the living world and to start living in submission to, rather than above, natural law, as equal members of the community of life. Among their early activities, MOVE demonstrated against zoos, pet stores, and police brutality. MOVE confronted industrial polluters, mediated between gangs, fed poor children natural food and generally helped uplift the community. But this holistic, consistent and revolutionary example set by JOHN AFRICA and MOVE became a threat to those who profit from the subjugation of life. Throughout the 70's, this conflict continued to escalate, with Philadelphia police regularly beating and arresting MOVE members. Police even resorted to a starvation blockade of MOVE headquarters, beating several women into miscarriage, and on one occasion, stomping a 3 week-old MOVE child to death. MOVE, refusing to break or compromise MOVE belief in the face of such atrocity, took a militant stand against this abuse, forcing the system to either do the right thing or openly display their intentions of destroying MOVE. Check out: www.onamove.org for more information on the MOVE 9 and the MOVE Organization.

GA Note: There is a new documentary about MOVE which is currently hitting the underground film circuit. It is narrated by Howard Zinn, and was produced by Cohort Media. Among its awards are "Best Documentary" at the Boston Underground Film Festival. It is long overdue and will be available soon. Check out: www.movefilm.com for details.



MOVE Prisoners:

MOVE is a radical, ecological movement that has been attacked by the Philadelphia Police since its inception. Nine members were convicted and sent to prison for life following a 1978 siege at their house in which one cop was killed by another cop. One of those nine, Merle Africa, died in prison after being denied medical treatment.

Debbie Simms Africa, #006307

Janet Holloway Africa, #006308

Janine Philips Africa, #006309

451 Fullerton Ave, Cambridge Springs, PA 16403-1238.

Michael Davis Africa AM4973

Charles Simms Africa AM4975

Box 244, Grateford, PA 19426-0244 SCI Grateford.

Edward Goodman Africa

AM4974, Box 200, Camp Hill, PA 17011-0200 SCI Camp Hill.

William Philips Africa AM4984

Delbert Orr Africa AM4985

Drawer K, Dallas, PA 18612 SCI Dallas.



**For more info on MOVE prisoners, check out:
www.onamove**

reviews



In this issue we decided to keep our reviews shorter, and offer a few more positive leads on things we appreciate. Don't worry, we haven't abandoned our stinging critiques, they're still here. These are our opinions, and we are not afraid to share them. We welcome your reviews of books, zines, papers, cds, films, or other projects (please try to keep them under 800 words).

Shipwrecked

Shipwrecked: fin. (the end of the world) is a powerful zine about the last days, about this death culture and how it got this way.

With beautiful hand-painted covers (which unfortunately don't reproduce well to black and white), it is a unique combination of overview and personal odyssey. It is no small achievement to address both, to link up the trauma which is patriarchy/civilization with one's own painful experiences at its hands.

Shipwrecked is extremely well done and represents the best of a huge, subversive DIY literature rarely ever even mentioned by the dominant culture.

No price listed. Available from Microcosm, 5307 N. Minnesota Ave, Portland, OR 97217

The Day Philosophy Dies

by Casey Maddux

The Day Philosophy Dies is, literally, the day we act to put an end to civilization.

It is also a novel by Pelican Bay State Prison (CA) lifer Casey Maddux. On one level, it's a bit like Brett Easton Ellis's *Glamorama*, in which the considerable action turns out to be moviemaking. Except that *Day* is more the reverse. I think.

The Matrix and *My Name is Chellis Glendinning* and *I'm in Recovery from Western Civilization* also come to mind.

In any case, it is a wild and intense ride for the nameless narrator who—let's just say—goes through some major changes. The writing is very sure and real; surreal, too, in places. What the central figure experiences is disorienting, also revealing. Kinda like this horror show we're currently locked into....

Day's victim/hero experiences extreme situations and emotions and you know his creator has as well. Of that one has no doubt. This is one explosive novel, an effort that Derrick Jensen just had to help into print. Top recommendation.

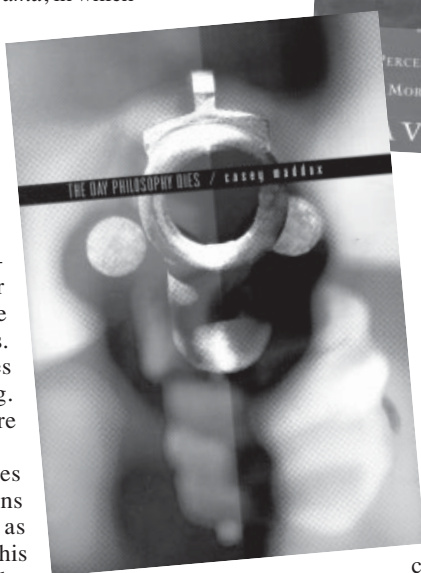
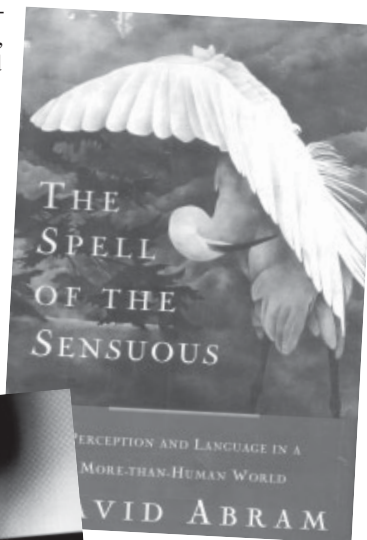
\$20 from Flashpoint Press, PO Box 903, Crescent City, CA95531

The Spell of the Sensuous: Perception and Language in a More-Than-Human World

by David Abrams

A Comforting Message

David Abrams' *The Spell of the Sensuous* is not a new book (1996) but seems to have some continuing influence, perhaps especially among environmentalists. Abrams, "ecologist and philosopher," is one of many who want to have it both ways. On offer are many sensitive, poetic flights, which point to the wonders of nature and call



us to value and re-unite with the non-human realm. And he makes clear the terrible toll being enacted on that realm. At the same time (on page 1) he insists that "our complex technologies" surely don't have to go.

What's really needed is a "perceptual shift," a new

way of seeing what is being destroyed minus any actual change in the apparatus of technological civilization, which, by its everyday functioning, is accomplishing the massive destruction.

The Spell of the Sensuous argues that technology, and symbolic culture, too, are "organic" at base, and have their roots in the earth, but that a decisive shift from the earth took place with the development of alphabetic writing systems. One must assume that this largely explains how the forward movement of technology and the symbolic has resulted in the emptiness and anti-life pathology going on so strongly all around us. In any case, this barren technosphere will figure it out and return to its supposedly authentic beginnings. "Sooner or later, that is, technological civilization must accept the invitation of gravity and settle back into the land."

What a disappointing ending.

Shades of Loneliness: Pathologies of a Technological Society

by Richard Stivers

All You Need is Love

Ted Kaczynski's "Industrial Society and Its Future"—the so-called "Unabomber Manifesto"—demonstrated how fulfillment and freedom become more and more endangered as society becomes more technological.

Shades of Loneliness: Pathologies of a Technological Society, by Richard Stivers, makes no reference to Kaczynski's cogent treatise, but is quite similar; also strongly influenced by Jacques Ellul, who stressed the autonomy of technology's growth and cultural influence.

Stivers paints a dark but accurate picture of steadily worsening levels of loneliness, boredom, depression, alienation, and mental illness: symptoms of meaninglessness and fragmentation that characterize techno-modernity.

Bleak and relentless, *Shades of Loneliness* ends with a solution or prescription that is sadly typical of virtually all such works. Having provided every reason to see technological society as the cause of increasing immiseration and the guarantor of much more of the same, Stivers fails to find the answer in

that society's abolition. The answer is love. As vitally, crucially important as love is in our lives, as a response to that which is systematically corroding every aspect of health, value, and feeling, it is really no response at all. Instead, Stivers offers only a quiescent acceptance of what he has so ably depicted.

One more professor copping out in the most obvious of ways.

148 pp. Rowman & Littlefield Publishers, 2004.

Live Your Madness by John Landau

Mad Fool

Live Your Madness: how to become sane by going crazy and affirming your weirdness is a playful little book by Primal Revival anti-therapist John Landau.

It is no tight political treatise of any sort, but it is informed by a generally anti-domestication spirit, with short sections like "history is the true insanity," "madness is throwing off the crap," and "reclaiming our wildness."

A sample: "Do you remember in history class they told you feudalism ended in the Middle Ages? Ha! What a big fucking joke that was! [Now we are] serfs with televisions and maybe cell phones, but serfs nonetheless."

Loosen up, realize how wacked this whole set-up is, and don't accept it.

This seems to be the main thrust of *Live Your Madness*. Landau wants unique encounters, passionate surprises, the refusal of the everyday strangulation of routinized life. A fun, very non-pretentious tome.

\$12 from Primal Revival, 7657

Winnetka Ave. PMB #174,
Canoga Park, CA 91306. (2004)

Uncivilized: A Primer on Civilization, Domestication, and Anarchy

Uncivilized is a fabulous booklet from a few folks somewhere in the western half of the U.S.

Somewhat like *Shipwrecked* (reviewed on previous page) but even more ambitious, *Uncivilized* combines a deeply radical overview of the "monster" which is civilization with compelling personal voices of yearning and resistance. This is about the best anti-civilization writing around: succinct, moving, comprehensive. Part of a current that is now gathering strength or at least showing itself in one country after another all over the map.

Uncivilized uses a few bits from *Green Anarchy* so we can't go too overboard here, but this is one high-quality contribution. The nature of the beast, its background, dynamics, consequences, plus speaking from the heart on what we must do. Open, inviting, inspiring, really well executed: highest recommendation.

Contact: Uncivilized@riseup.net

Primordial Perfection: An Old Growth Forest Primer by Viva La Lucha Productions

This neat little personal and ecological zine, coming from the local forest defense community,

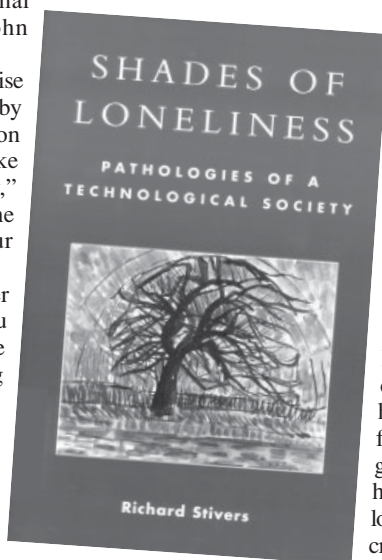
offers "a glimpse into one of the last wild places on earth!" Focusing mainly on the amazingly diverse Douglas fir ancient forests of western Oregon, it also gives an overview of the general dynamics at work/play in all of the ancient old growth forests of the Pacific Northwest. It explains what old growth is, the history of these forests, and what goes on in them. It has sections on snags, logs, canopy, streams, critters, lichens, fungi, and dirt, as well as a

contact list for the regional forest defenders and educational projects. This is not meant to be an all-encompassing project, but instead, a primer or starting point for people to understand

what we are protecting, what is being destroyed, and what was once all around us. It is easily accessible, and contains a list of readings for those wanting to study these amazing and wild places in more detail, but the best way to understand them is to actually get out there and experience them!

No Listed
Price or

Contact, but probably available
through Cascadia Forest Defenders, PO
BOX 11122, Eugene, OR 97440,
www.forestdefenders.org



The Fifth Estate

The Summer '04 "Reconsidering Primitivism" issue of *Fifth Estate* is a considerable one, full of stimulating anti-authoritarian offerings. Space considerations alone prevent even cursory treatment of the many fine articles. This is an impressive number that by itself argues that what we have seen as *FE*'s long, wandering decline into the non-radical may be ending.

"Primitivism," by the way, began as a pejorative applied to anyone who concluded that the reigning industrial-technological juggernaut has no future, guarantees a continued life-destroying trajectory for civilization, and must therefore be dismantled.

Now the quotation marks have fallen away, and according to some, primitivism has become an ideology, even a dogma. The term may simply be short-hand for many who are anti-civilization, but the challenge of how to avoid a seemingly almost inevitable ideology formulation is a serious one.

An aspect of the current *FE* that perhaps fails, however, are the two centerpiece articles by

David Watson. They seem to get no further than to rail against primitivism as an arrogant, simplistic, angry etc. ideology. Watson is not the only one to get bogged down on this point these days, but insofar as his outlook is accorded pride of place, it is worth noting.

Those who argue in the Watson vein against primitivism often do so in the name of what is open, modest, healthy, inclusive and so on,

contrasting these virtues with those supposedly embodied by primitivists. It is to the good to assert such positive features, but there can be a certain dodge involved.

This emphasis, in Watson's case anyway, largely takes the place of pressing questions such as what is civilization, how does it work, how can we stop it. It's hardly a convincing argument to construct a rather cartoonish image of primitivism and then proceed to attack it.

Watson's "Swamp Fever" calls for "a constructive politics of solidarity, justice and renewal that moves beyond one-dimensional and unintelligible opposition to mass society." The nice, constructive approach vs. angry, simplistic primitivism. He registers his hostility to a real or imagined ism without really adding much to genuine exploration. At the conclusion of this piece, he proposes "an authentic green movement" open to all, including "left communists." Of course, existing primitivism must be inauthentic for him to pose an authentic alternative, and his inclusive pitch lacks substance.

(continued on next page)

SUMMER '04 ISSUE

If one indicts such things as domestication, domination of nature and globalized production, to mention just a few, why single out for inclusion those who have never raised the slightest objection to them (e.g. left communists)?

In the supposed interest of a virtuous, non-dogmatic movement, its means and aims seem confused and unspecified. Watson's "All isms are wasms" (a phrase coined by John Zerzan in the '70s) continues to say not much, decked out with the usual admonitions and cheap shots. His hostility to the critiques and visions of various primitivists is the bottom-line message. For example, his footnote reference to Chellis Glendinning's wonderful *My Name is Chellis and I'm in Recovery from Western Civilization* as reproducing "all the inanities of the primitivist ideology."

That said, there are lots of superb contributions to the issue's theme. My favorites include those by W. Hazel, Derrick Jensen, and Peter Lamborn Wilson. Despite some lingering liberalism, overall it is a good job, *FE!*

\$3, Fifth Estate, PO BOX 201016, Ferndale, MI 48220, www.fifthestate.org

News From Nowhere

"He's a real nowhere man, living in his nowhere land, making all his nowhere plans for nobody.... Doesn't have a point of view, knows not where he's going to..."

- the Beatles

We've delayed reviewing this 8-page newsprint tabloid for a long time, in hopes that it would get better (since its editor is part of our "extended community"), but after five issues of this quarterly "green anarchist" publication we are fairly confident that its course is not unlike that of the EKG of a decaying corpse. Although we encourage people to contribute to the anarchist press on any level, *News From Nowhere*, quite frankly, is barely worth the postage. According to its website, *NFN* publishes "various stories whether they are violent or non violent, happy or sad, passive or aggressive, theoretical or practical." That's sweet. The editor "decided that a free paper that covers the many different aspects of creating and living in a non-hierarchical and ecologically just society was really needed," and is apparently "sick of" the "solid dogmatism" of the anarchist movement, proclaiming that "we can not afford to waste our energy on internal struggles and debates."

This objection to the articulation of ideas and clarification of our differences is transparent as one reads the wishy-washy milquetoast editorial

statements, which often label any level of debate or expression of opinions as sectarian, dogmatic, or superfluous, except, of course, when attempting to trash primitivism (typically in inarticulate and bogus ways). Lacking is any serious analysis

or critique beyond global capitalism or car culture. Original writing is almost non-existent, and what we are left with is a random accumulation of reprinted articles by non-radicals, an occasional action report lacking much analysis, and pleas for us to garden away the state.

A couple of overly-optimistic people got cautiously

excited with issue #4, because it contained a couple articles that actually challenged something significant, like technology and production, but as expected, it was a fluke. Issue #5 came back to its usual wishful dreaming of a "neo-Digger" revolution, and the reprint of the atrocious "Primitivist Illusion" by Steve Booth. Booth clearly doesn't have the willingness or ability to comprehend or appreciate the value of primitivism as a useful tool, so rather than ask questions for clarity, or offer legitimate and grounded criticisms, he goes off on an ignorant attack which is almost unreadable, including some ridiculously confused comparison of primitivism and post-modernism. Booth, like the editor of *News From*

Nowhere, takes issue with the indictment of civilization, and dreams of some sort of eco-punk/gardener utopia; which is fine, but why the hostility towards those with the desire to go deeper?

Sadly, it appears that the content of *NFN* is almost entirely downloaded from either *A-Infos* (an extremely sectarian anarcho-commie website) or *Infoshop* (a good anarchist site, which unfortunately also contains lots of

liberal crap) the night before going to print. And while there is occasionally a relatively coherent article on anarcho-feminism or a hundred year-old essay from Emma Goldman (which we can only assume are either lucky grabs or mistakes),

for the most part, the anarchist press would not even blink if it ceased publishing. And William Morris, whose book, *News From Nowhere*, beautifully articulates an anti-industrial, anti-authoritarian vision, surely must be rolling in his grave.

Content aside, we are also puzzled by the fact that the editor, with years of experience as a publisher of radical journals, continues to put out a periodical which contains a horrendous number of typos, incredible sloppiness, and almost zero creativity. Proofreaders are not hard to find, spellcheck is not difficult to install, and libraries and scanners are not that complex to use. The imagery is comprised of the same old graphics which have been floating around and appearing in anarchist zines since the eighties, with Clifford Harper and Erik Drooker constituting most of them. We respect the Do-It-Yourself approach and aesthetic, but often this is a pretext for laziness or lack of commitment to a project. If you are putting the energy into publishing (or anything for that matter), why do it half-assed?

Although we appreciate the effort required to put out a free eco-anarchist paper, there is unfortunately almost nothing provocative, or even interesting here. And while we are opposed to division of labor and specialization, maybe it is important for the editor of *News From Nowhere* to realize that publishing is not necessarily for everyone. Maybe the thousands of copies left decaying (or in more resourceful towns, used as firestarter) in infoshops across the country, is not the most revolutionary use of dead trees. Before explaining its goals, "Another Newspaper?" is asked at the top of the *News From Nowhere* website. To which we can only respond, PLEASE, NO!

Free in person or for postage

1649 St. George's Hill or PO BOX 10384, Eugene, OR 97440

Balls To You (CD)

The Detonators

(reviewed by Piranha and Naked Businessman)

This CD is the re-release of a classic slab of furious pacific Northwest hardcore punk from Eugene's very own, *The Detonators!* Formed in 1979 in Redondo Beach, CA, *The Detonators* are an almost criminally-underrated and neglected American punk outfit that have been based in Eugene, OR since 1987, where this blazing, no-holds-barred audio assault on the establishment was recorded. From the opening scream, this album hits you with the force of a 12-gauge shotgun and never lets up, relentlessly gathering speed and momentum like a runaway train determined to break the sound, light and every other natural and man-made barrier. The power and intensity of this album harkens back to a bygone age when punk and hardcore music meant something, when it really was providing a genuine alternative to the plastic, lifeless pablum of the pop music charts and the overall anesthetizing effect of the entertainment/distraction industry.

Musically, *The Detonators* make a complete mockery of all commercial sensibilities and hurl the battered, spent corpse of rock muzak into the foulest depths of a toxic, radioactive Pacific Ocean – wearing concrete shoes to make sure it stays there!



This is a devastatingly iconoclastic recording that stands up to the strongest hardcore of any time period. The contempt, vicious ridicule, disrespect and focused anger unleashed at nationalism, conformity and society are blasphemous in proportion, violating every conceivable statute of the Patriot Act and pissing on every other existing law. This is a seditious recording that demands the mental engagement of the listener, an act of sonic treason fulfilling hardcore punk's most meaningful purpose: that of anti-brainwashing medicine and deconditioning agent, created to wake you up and counteract the constantly reinforced urge to sleep.

The Detonators want you to think outside the system's box and show no quarter towards group think, mediocrity or escapism. As an underground poet of sheer genius, singer/guitarist Bruce Hartnell deserves a respected place amongst such renowned punk lyricists as Dick Lucas of the Subhumans, Doc Dart and (it must be admitted) Jello Biafra (before his always present liberalism fully took over). This isn't mindless, malt liquor-induced "rebellion", this is incisively witty, intelligent critique of domestication and social control, turning on Amerikan culture with the unrestrained hatred of a wildcat slave revolt, initiated by "cage-dwellers" who have thought deeply about their situation and understand how banal and restricted our existence is. If the Angry Brigade set their communiqués to music, this is what it would sound like. My favorite cuts are "Outta Line" and "Johnny Law", but the whole album cleans house (and destroys suburbs!). This is a sacrilegious rite performed by godless savages raining chaos down on Babylon, and it gets my vote for album of the year! If only hardcore was still this good! *News from Nowhere* should stick to releasing music and retire its garbled, incomprehensible tabloid (usually as substantial as an empty plastic bag flapping on a clothesline).

Available from: The News from Nowhere,
P.O. Box 10384, Eugene, OR 97440

Abolishing the Borders from Below

Abolishing the Borders from Below is a bi-monthly zine subtitled *An Anarchist Courier from Eastern Europe*. *ABB* carries news, analysis, and opinion from more than a dozen countries, including some formerly swallowed up by the Soviet Union. Typical contents include anti-fascist actions, "No Border" efforts, the Eastern European anti-globalization scene, and sundry protests.

Founded in 2001 by East Germans in Berlin, *ABB* is a consistent networking vehicle — full of contacts — and a source of hard-to-come-by information from this part of the world. Its distro reach is expanding and, we hope, so is its interest in anti-civilization perspectives.

We're lucky it's in English!

Available from wielkowitsch@hotmail.com

Children of Guinea

By John Conner

(reviewed by Rob Los Ricos)

Ceasar Bush's Haitian Blunder

Haiti continues to be an enigma to most of the world. Once the wealthiest of France's colonies, it has been among the world's poorest nations since it declared independence on the eve of 1804. With Bush's recent invasion, Haiti once again is the focus of international attention, as people around the world collectively ask "Huh?" The rapidity with which the elected head of state was removed from office by a relatively small group of armed thugs, backed by U.S. Marines — along with the Republican Party and French money, is more than a little suspicious, while the media coverage has been predictably lacking in substance.

Although the acting head of state is a respected Haitian Supreme Court judge, the military and "political" coup leaders are men associated with the previous coup d'état in the '90s which first drove Aristide from office. Or, they have ties to the *ton-ton macoutes*, the terroristic gangs who massacred opponents of the Duvalier dictatorships,

hacking them to death with machetes.

Had Bush read *Green Anarchist* editor/publisher John Conner's *Children of Guinea*, he may not have blundered into the mess he's in now, regarding Haiti's future. Bush is not going to convince anyone that this invasion was inspired by a love of democracy. His best hope is that the U.S. media will continue to be uninterested in following this story, as the supporters of Aristide's elected Presidency are routinely murdered by military and ex-police coup supporters. He is also going to regret trying to disarm his hand-picked coup leaders, as Haitian strongmen are an unforgiving lot. Right now, I'm sure Marines and their commanders are more than a little confused as to whose side they're on.

Children of Guinea is an excellent introduction to Haitian history for those completely in the dark as to why this Caribbean island nation continues to be a volatile place of impenetrable mystery.

The French colony suffered from its tropical resemblance to the parts of Africa where its slaves originated. To many thousands of freshly captured Africans, the choice between crushing, brutal slavery and an uncertain future in the lush mountain forests was an easy one. With a thought something akin to: "Fuck you, whitey

— I'm gone!", the Africans escaped into the mountains, where — rather than establishing something like other European colonies — they created what was essentially an African colony on the western half of the island once known as Hispaniola. This essential Africanness sets Haiti apart from other post-colonial countries in the Americas and provides the basis for Haiti's impenetrability. Of course, it didn't have to be this way.

When the slaves revolted against the colonial aristocracy, they were surprised when the newly-established French Republic proved to be uninterested in seeing the colonies it had inherited from the monarchy slip away and enjoy the same liberties it established for the French.

From that time to the present, Haiti has proven to be ungovernable by any colonial or neo-colonial power. Even the Duvalier regimes only managed to stay in power by knowing who not to fuck with. That would be the descendants of the runaway slaves — the Maroons still entrenched in the mountains, mostly practitioners of voodoo.

Resentment — well founded — by the newly independent Haitians against the French resulted in a doctrine of ethnic cleansing, as the former colonial masters were driven from the island or massacred.

The British Empire leapt at the opportunity to seize France's prize colony, perceiving there to be a power vacuum on the island. Despite initial success, the British soon learned that the cost of conquest would be far greater than they were willing to pay, especially at a time when India was seen as ripe for the taking.

This lesson they were delighted to help Napoleon learn, as the British allowed a French fleet to deliver an army to re-take the former colony and re-establish slavery. Sixty thousand French conscripts — the entirety of Napoleon's expeditionary forces — were lost in the process. Either in combat, to disease, or, in numerous instances with Polish troops, to defection.

Bush's meddling in Haiti's politics clearly points to his true historic antecedents.

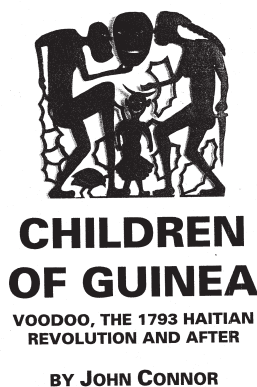
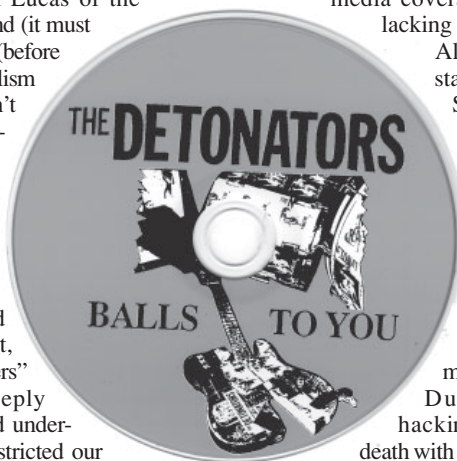
After years of the media's idiotic comparisons of the cocaine cowboy to America's "great" presidents, we see now that he more closely resembles Napoleon-as-Emperor (as opposed to the military commander). In the end, we're certain to see U.S. forces withdraw with no evident accomplishment.

If the First Rule of Life is "Never get involved in a land war in Asia," surely one of the next ones has to be, "And stay out of Haiti." That's two strikes against Bush.

Available from Green Anarchist, BCM 1715,
London WC1N 3XX, UK

or

Re-pressed Distribution, c/o Cardigan Centre
145-149 Cardigan Rd, Leeds, LL1, UK





What the Bleep Do They Know?

reviewed by Alice Parman

A recent ad in the movie section of our local rag testifies to the appeal of the new cult film, *What the Bleep Do We Know?* "What the Bleep, let's create a Quantum Church and call it The Soul Center. Everything is connected in a unified field of infinite possibilities and we are here to awaken to our infinite self." Although some people I've talked to agreed with me that it's an overlong film version of an exceptionally bad self-help book, *Bleep* has been held over and is selling out most nights at the art cinema. How come?

At one level, the film taps into a deep longing for that sense of oneness with the cosmos that we may have felt at fleeting moments. The triumph of rationalism over human feelings and needs seems nearly complete, on a global scale. How can individuals influence the course of civilization's juggernaut, or carve out a meaningful existence within its near-absolute power?

The stars of *What the Bleep* appear to fit into the stereotypical category of "nerds" — people who may have been scorned and mistreated as children and adolescents, but who learned self-reliance, pride, and independence while their popular peers just followed the crowd.

These talking heads are true believers who have found a new path to salvation. By blending quantum physics with psycho-biology, and seasoning the mixture with a dash of the occult, *What the Bleep Do We Know?* invests personal beliefs and moral choices with cosmic significance. The New Age exhortation to "create your own reality" is given scientific justification; narcissism is not only hip—it's even rational.

Nowhere does this filmic scripture address the reality we are all creating: cataclysmic destruction of the biosphere, and the worldwide decline of person-to-person connection and support at all levels. *What the Bleep* proclaims a religion for survivors, intent only on improving their own emotional lives. Let's pray that's all they want to improve. Like any religion, Bleepism has the potential to engender priests, evangelists, inquisitors, crusades, etc.

No thanks.

Where's the Bleep?

reviewed

by Dan D. Lion

Recently I went to see *What the Bleep Do We Know?* when two friends of mine, whose political and social analysis I respect deeply, had diverging opinions on the film. My partner and I were in the middle of an exhausting move after six years in the same house (having to deal with numerous flaky people's shit they had left behind, and all of the excess baggage we have carried around from house to house since high school...another argument against sedentism, but that's another story) and we wanted to just eat popcorn, slurp down a corporate cola (a rarity), and veg out. Unaware of the latest craze, not having read the reviews, or even cognizant of the general theme (except for our friends' vague references) we entered the dark "alternative" theatre with no expectations.

The main theme of the film revolves around consciousness, Quantum Mechanics, the dynamics between the "observer" and the "observed", and our ultimate control over our reality. Subjects which do warrant investigation and contemplation, but nothing new for anyone who has spent a few hours pondering their existence, and certainly nothing that hasn't been articulated a million times before. *What the Bleep*, done in a cheezy documentary-meets-"After School Special" style, tries really hard to be deep and thought provoking, while remaining accessible to your average Jane or Joe. It fails at both. To those who grapple with

these ideas, it was superficial at best, and to those who may have never even considered "the meaning (or the meaninglessness) of life (outside organized religion)", I would guess that it would appear wing-nutty and irrelevant. So I

am left thinking that it was made for yuppies, new-agers, and pseudo-intellectuals to pat themselves on the back and tell them that everything is ok, at least in their heads.

Despite the bad acting, silly story-lines, tv-sitcom-like scenes, corny cartoons, and wanna-be "scholars" and "scientists", the worst part, for me, were the conclusions (or lack of conclusions) drawn. The idea that we create our own reality is true, to a point, but the film never acknowledges that there is something called civilization which is spiraling towards total annihilation, or even that it has much control over our lives. Sure, I agree,

we give the system a lot of its power over us, and recognizing this is the first step to altering that situation, but to argue that all we have to do is "think away" the brutal reality of the state or put our "mental" and "spiritual" energy in more positive places, is not only extremely naive and irresponsible, but dangerous. This line of thinking is the same one that tells women that they are responsible for their rapes, or poor people that they have created their situations, or that indigenous cultures must have somehow, deep down, wanted to be forced into "civility". I felt like walking out of the theatre and into traffic just to prove the point that there is a physical reality that we come into contact with, that is designed, produced, and run by real people, which have real consequences, and despite my wishes or thoughts for another reality, I WILL STILL BE SQUASHED BY THE CARS!

What the Bleep Do We Know? is yet another attempt to convince us that the world ain't so bad, as long as we remove the negative from our minds, probably something easy for, and welcomed by, the folks down in Marin County, Palm Springs, or any other new-age mecca. And something certainly encouraged by the post-modern cynics who would like us to just re-contextualize our reality into something we can rationalize and live with. So how do I deal with the moldy mattresses, used condoms, or boxes of crap that my "friends" left for me to deal with, or plant a garden at my new home, or deal with the abuser next door, let alone confront the enormous monstrosity antithetical to life, known as civilization? Oh, that's right, "think" about a different reality. Sounds a lot like one of those old bubble bath commercials. I don't think so.

Often, I am torn inside as to whether it is worth my time, energy, and emotional well-being to go through this type of masochistic torture just to be aware of the crap that mainstream (or even "progressive" and "alternative") people are being influenced by or appreciate as insightful, valuable, or deep. Then I remember, that it is all around me, and the only way to escape it is to tear it down.

My Half-Serving of Bleep

reviewed by John Zerzan

Bleep starts out with a long series of sound-bites about quantum physics. This gets all cryptic and trippy, on a Sesame Street sort of level.

Then the plot thickens. The film seems to want to tie the science into the disorientation and alienation of modern life.

Presto, change-o! and it's an infomercial for goofy New Age "solutions" like channeling! "Create your own reality" as long as it's all in your nice polite consumer head, with no imaginable connection to or impact on the actual world....

I walked out about midway through this embarrassing mess of a movie.

An antidote to *Bleep*, in terms of honesty and anti-narcissism, can be found in the excellent (and anti-technology) film, *Lost in Translation*.

What the Bleep, let's create a
Quantum Church and call it
The SoulCenter
Everything is connected in a unified field of
infinite possibilities and we are here to
awaken to our infinite Self
Wednesdays 7:30-8:45 pm
Hilyard Community Ctr. 2580 Hilyard
Contact Rev. Jon West & Donna O'Neil for info
Ph. 683-7664 jondonna@efn.org (or just be there!)

Objective Reality and Reality as Object

by Helena

What is science?

It is the reduction of nature to number, feeling to chemistry, animal to meat, woman to other.

It is the removal of humans from our surroundings, of reason from senses, of thought from flesh.

Science is domination, domestication, fragmentation.

It is revealing the truth, and creating it.

It is the exclusive concept of knowledge as something that can be measured. A statement like "killing is wrong" may or may not be true, but it is not relevant. The absurd logic of impeccable reasoning tells us that as no quantitative results could lead to any conclusion, the issue is of no importance.

Speaking with Heisenberg: "I do not need to answer such questions, because you cannot ask such a question experimentally." What is an experiment?

The questions we are asking are designed to generate quantitative, numerical answers; abstractions remote from the sensual, physical reality. Science is not a means so much as an end.

What we're counting is nothing but yet another sphere of life added to those already turned into statistics; illustrated in the graphs are the processes of dominance and alienation.

Inherent in our hypotheses and methods are ideas of manhood, humanity, experience, so long accumulated that they have taken on axiomatic form. The answers we seek are in a fundamental way given by the methods we choose to pursue them.

But even with this, the numbers are not adding up the way they are supposed to.

Modern physics tells us of the uncertainty principle. It states that there are limits to our knowledge that are not determined by scientific skills or measuring apparatuses, but by the nature of reality. Indeed, this fallacy of science appears to be a feature of matter itself.

(What, then, of the hidden quantities, the features that cannot be measured? Absurdly, we turn away from the question, clinging to

our calculations, saying with the authority of distance that what cannot be measured must not exist.)

With the uncertainty relation comes the insight of contemporary physics that measuring a quantity will unavoidably alter the measured state. In effect, what is traditionally thought of as a measurement cannot be executed; the measurer and the measured mutually change each other. Again, the questions we thought were safe to ask give answers that are nothing but the questions turned backwards.

The scientist is forced into participative, physical existence by the same numbers that were constructed for the purpose of calculation based on objective observations by an outside, removed observer. Even the electron, a particle heavy with ideology, is resisting control.

It seems that our quest for knowledge is turning on us. Even

when we distance ourselves from the material world; dissecting nature; dividing it into ever smaller constituents inhabiting the wasteland between thought experiment and existence, it turns out nature will not be controlled.

Still, we claim our numbers to be real; more real than the sound of pine trees or the smell of sunrise.

"Observations not only disturb what has to be measured, they produce it...[T]he electron is forced to a decision. We compel it to assume a definite position; previously it was, in general, neither here nor there; it had not yet made its decision for a definite position...[W]e ourselves produce the measurement."

- **Pascual Jordan** (quoted by M. Jammer, *The Philosophy of Quantum Mechanics*, Wiley, New York, 1974)

We claim our quest for what we call knowledge to be the finding out of reality.

And yet, it seems as though what we're doing is just removing ourselves further away from it.

Our senses rendered useless, the only world left for us is what exists in test tubes and under microscopes. What is sacred is survival of the fittest. What is admired is the skill to trace patterns in series of geometric symbols.

Gazing through magnifiers and telescopes, we are losing the ability to see at all.

Try to taste the positron, the down-quark, the beta-particle. Blinded by Enlightenment, ignorant of the world we claim to be exploring, we no longer know the planet we're destroying.

While claiming dominance over the whole of nature, we have long since lost it.



Letters

Here is just a sampling of some of the feedback, questions, and opinions from people reading *Green Anarchy*. Drop us a line at PO BOX 11331, Eugene, OR, or email us at collective@greenanarchy.org with your thoughts. Priority will be given to letters which pertain to recent issues of *GA*, current events, or thoughts on the anti-civilization trajectory. Please try to keep them under 500 words.

I Wouldn't Go Quietly Greetings Green Anarchy,

I have a neighbor, Mr. Robert Brown, who has shared his time and your newsletter with me. It's good to hear from positive people who care about real shit and a real world.

Your newsletter was a breath of fresh air in this world of "popular-totalitarianism" we seem to be living in. It's amazing how little we've learned and how much we've lost and forgotten from our ancestors of flesh and earth.

I'm currently housed, as I'm sure you already know, at O.S.P. for crimes against the state of Oregon. I was given six years for throwing someone out of my house. I decided the punishment outweighed the severity of the crime so I stole a pig's

car and headed for a "safe" house. It was only a money hungry group of morally confused people who turned me in for the reward while I stood upon the doorstep! They "needed" the money. I wouldn't go quietly, I tried to run, and Lane County's police in Eugene rammed me and took me to jail. I was given 3 1/2 more years and no chance of early release. I'm a "dangerous threat to society".

What! Me?? I'm lucky to be alive. They wanted to shoot me! So they punished me in jail, punished me in court, sent me back to prison where I was charged again with the same charges (double jeopardy), fined by the prison \$200, and sent as far away from any family or friends as possible.

While the prison administrators were found guilty, one of them for the 3rd time!, of embezzlement. This individual kept his job and was put on probation by the court. Hello! What justice?!?

The worst gang members I've ever encountered are the pigs of whatever color or shade of uniform they have.

Peace keepers? Not anymore. For the people, not anymore. At least not if you don't agree with their ideals.

Protect the environment? How can they protect something they don't understand or even want to try to? They don't want to live right or at peace or they wouldn't chase the "\$" as much as we chase freedom.

I need to get this in the mail to you. Please put me on your mailing list(s) for whatever materials and info is out there. It's hard sometimes to stay in touch with people that are grounded and moving in a positive direction to help our environment.

Respectfully,
Rick Sketchley
(SID# 12413068)

Basque in the Anarchy Dear friends at GA,

First I want to thank you for sending me copies of *GA*'s last issue, because I think that it's a good paper to get informed about what's going on inside the radical and anarchist circles in the USA; really interesting.

I'm trying to determine how many copies I can sell/distribute in the Basque country, and how much interest there is in English-language radical writings. I'm also trying to figure out where I can sell copies. I use an insurrectionary anarchist/anti-authoritarian network to diffuse *GA* across the Basque country.

Since last Spring-Summer different anarchist & anti-authoritarian individuals, small groups and individuals with insurrectionary ideas and practices, started to establish an informal network in Basque country. We have been working together: fighting the detentions in Barcelona, and establishing a good information clearing house [bulletins, magazines, a common weekly meeting].

Between Nov. 24-30 we collaborated on a statement and started a "week of fighting in solidarity with the Thessaloniki 7's hunger strike," the anarchist prisoners that were on hunger strike in Spain beginning on November 1. We have also organized 2 local anarchist conferences and a

one-day meeting to raise funds for the anarchists imprisoned in Greece, Valencia, and Barcelona.

At the same time we are working hard to spread our ideas and attitude in a clear way, denouncing all kinds of reformist attitudes and practices from self-labeled revolutionaries and anarchists...a very necessary thing if we want to build an effective resistance and real liberation movement.

Here in the Basque country we are living in interesting and scary times in the face of a police state. Due to the big repressive offensive by Spain and the victimist strategy of the independentist leaders [that try to make legal politics and look for alliance with the other nationalist political parties], and the weakness of recent ETA activities, make the foundation of the independence movement very weak in front of the biggest repressive attacks known in the Basque country since 1975. A lot of people have left political activity. Many people are astonished when they saw that we, a couple of anarchists, are able to continue fighting and espousing revolutionary ideas despite police repression. Our informal organizations and semi-clandestine methods make it possible to survive and stay fighting!

I'm also working on the 2nd issue of "*Berrokana - on struggle*" for Christmas time or the first days of 2004. I'll send you some copies.

Take care and stay in touch!
Get a warm anarchist embrace!
Xabier

Against All Leaders

"Who will revive the violent whirlpool of flame if not us and those that we consider brothers?"

-Rimbaud

Dear Brothers & Sisters:

Revolutionary greetings and salutations to one and all. Again, thanks for sending me *GA*, Summer 2003, it was far and away the best 'zine I've read in years. Such a wealth of info. I believe I even lifted the above Rimbaud quote from it. Finally a 'zine from people who seem to be on the same page as me, from the ELF/ALF to the EZLN to the statist concentration camps of the USA (i.e., prison and where I am, physically), and read what I read, from Rachel Carson to R.D. Laing. The excerpt from "Still Life With Woodpecker", by Tom Robbins, was off the hook! Is it possible to

get the whole article? "The Rising of the Barbarians" just blew me away too. I absolutely love this stuff!

I read some articles on "parecon" recently and wonder, does anyone take Michael Albert and Robin Hahnel seriously? "Parecon" has to be the most convoluted and clumsy piece of theorizing that I've ever read. I cannot believe these people are masquerading as anarchists. Judging by "parecon", I would conclude they probably work for American Express or the equivalent. Does anyone, besides them, think they are anarchists? I would really like to know.

I will grant you the definition of anarchist, as the definition of communist, leaves much to be desired these days. I've always maintained there are two kinds, which break down rather simply. There are the "an" (without) "archs" (leaders) and the "ana" (against) "archs" (leaders). The times call for us to be against leaders as, unfortunately, there are too damn many leaders for us to even consider being without them (i.e., they are like cockroaches in a cheap flat, you kill one and a million swarm in trying to take its place). I say, "Follow the leaders, and shoot 'em in the back first chance you get!"

Adios amigos and remember — "Open the gates of prison and political power will grow out of the barrel of the whirlwind!" Or, as I like to say...

Let 'em eat chaos!
Rand W. Gould

"Leftism 101" Was Sorely Needed

Folks at G.A.—

Received issue #15 yesterday and as like any other time I receive good reading material I made some strong coffee and positioned myself in the dismal lighting of this cell so I could read until my failing eyes were too blurry to continue.

I don't speak for "prisoners," but do speak for myself who is one when I say "Leftism 101" was sorely needed and well done. The defining of Leftism and the description of its inherent characteristics was educational in that it gives a face to some of the bland, generalized terminology that is often found within political analysis and critique. Often revolutionary literature is prohibitive and exclusionary simply because of the language it employs

and the presumptive definitions contained therein.

Most radical and so-called revolutionary ideologies along with their attendant movements look to the prisons as a fertile ground in which to sow their seeds. This is rightly so, and nowhere else will ya find oppression and brutality so naked and open, as well as the corresponding rage and defeatism of its victims. Obviously, there are those who feel they can indoctrinate, educate and motivate this sub-population one way or another according to the direction that they lean. In my experience this is true and does happen.

There are several leftist papers and organizations that actively recruit within the prison system. And by actively, I mean sending unsolicited papers and lit. such as MIM Notes and the RCP paper. They employ all the psychological buzz words that an imprisoned person wants to hear. They talk about "justice" and "equality" and "common good" as though it were a mantra that if repeated often enough will bring eternal bliss.

My position is that this is done in an entirely calculating way and is essentially "bait and switch" at its worst. While promising freedom and justice and equality, and that each humyn will be his or her own master, what they really intend to deliver is a society in which everyone is now your master. The dictatorship of the proletariat is still a dictatorship and simply a tyranny of the majority.

One of the characteristics of "humyn nature" is its desire for freedom and to be self-determining in how we interact with one another and our environment. Prison is the most violent and brutal form of denial of this nature, and resistance to this brutality manifests itself in many ways. Sadly, the most common venue for resistance is within the gang construct. This is evidence of Wilhelm Reich's theory put into action. Having grown up as an oppressed people, whether it be due to race, class, gender, etc. that oppression is "fossilized," and then reinvents itself within the new construct of prison gang hierarchy when we seek to resist.

This is the conflict of many a prisoner: the absolute fear of freedom and an incapacity to surrender to freedom, but the spirit demands

freedom and requires them to act in the furtherance of that demand. Unable to satisfy that desire drugs, power and violence against one another becomes a substitute. All this further corroborates Reich's theory.

The left seeks to exploit the desire for freedom and liberation, and substitute it with their own desires of social organization and so-called justice. But even a cursory glance at history will reveal that what they truly "plan" is just another changing of the guard!

So, the identification of the left, and the defining of the left is an imperative here behind the razorwire and gun towers. But what is also important, and actually more so (I think) is reaching out to those who are under constant ideological assault by these groups and to provide an alternative example.

So many of us in here are so far removed from what real freedom is that a true understanding is entirely lost. The linear migration from homes to schools to gangs to jails to prisons has left most with the idea that being free is the same as being in charge. And this is exactly the motive that the leftists are seeking to exploit.

Better to search within for that godless savage who still lurks under the surface, and rediscover our own wildness that is the source of that aching we feel for freedom!

In solidarity and refusal!
Walter James #E57775
4A-7B-202 S.H.U.
P.O. Box 1902
Tehachapi, CA 93581

Keep Up the Great Work

Hey, guys!

I had to write to congratulate you on issue #15. The magazine format is a good fit for you. I hope you can continue this format in the future. It really helped with the layout. Great work on the design.

Also impressive were the contents. The section on leftism is very welcomed, as I struggle to exorcise the vestiges of leftism from myself.

One of the few shortcomings I'd found in previous issues was the lack of in-depth articles and essays. They abound in #15, from a variety of perspectives, which is healthy.

With this one issue, *GA* has overcome most of the flaws I'd seen in past issues. Whatever decisions were made, and by whom, they were right on.

The only problem I had with anything I saw was Brian McCarvill's label as a "special social prisoner." Come on — Brian has taken on additional persecution through his combative attitude towards the prisoncrats on behalf of anarchist prisoners in Oregon. And he's suffering the consequences, not only in his administrative treatment, but through physical torture as well. He deserves to be embraced as a true, revolutionary comrade.

Anarchist prisoner support in Dublin and ABC Brighton have accepted Brian as an anarchist comrade, why don't you do likewise?

Keep up the great work.

In revolt,
Rob Los Ricos

I Didn't Know You Even Existed

Dear Green Anarchy,

Thank you for forwarding issue #15 to me. I am finding that reading through the articles is a learning experience. To be perfectly honest — I had absolutely no idea that a green anarchist movement — or any anarchist movement, for that matter — even existed, let alone know anything about it.

I have to admit that when I first began reading I was more than a little taken aback by some of the introductory paragraphs of some articles. I was, "Wow! This is some way out, paranoid, psycho shit." But, fortunately, I continued to read on. After the first couple lines the articles began to make real sense. Specifically I'm talking about "Within the Realm of a Dying Sun," "The Psychopathology of Work," and the several on the problem of the Left.

So much of what I read makes so much sense that I'd slap my forehead saying, "Why didn't I think of that?" Of course I don't agree with everything in the espoused philosophy, but at least I was open enough to assimilate some. The review I read in *Punk Planet* said "...an interesting read." I would have to agree. After I got over my initial reluctance I became quite intrigued and began learning.

I particularly liked "Fawda." I am quite interested in the Palestinian issue. There are not enough venues that tell of the atrocities committed by the State of Israel upon the people of Palestine. These

(Continued on next page)

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atrocities, I believe, need to be brought to the attention of the American public — whatever their politics or philosophies may be.

After reading “The Left-Handed Path of Repression” I am very interested in reading the works of Wilhelm Reich. I’ve read most, if not all, of Freud and Reich seems an extension of some of Freud.

Oh yeah, you say that issue #15 is the first in magazine format — personally I like it, but I am not familiar with your previous format. The magazine format is easy to handle — great for finding an article that you may want to show to some one — which I do repeatedly.

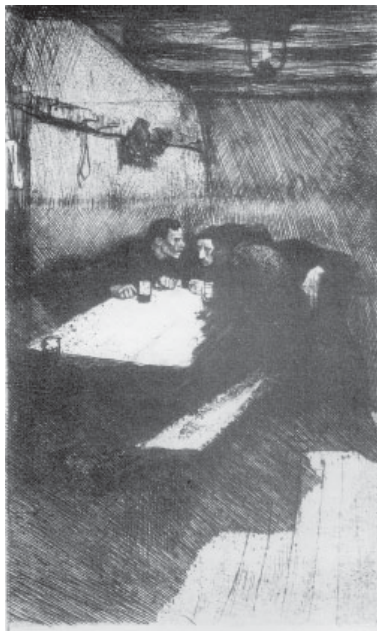
I do have a couple of comments that may end up becoming questions.

One: In the articles on the Left you (the authors/editors) point out that the Leftists are fascists with a different social policy. Both want to impose their idea of what’s right upon the whole of society — both want to keep the “machine” running pretty much intact. As I think about it, I couldn’t agree more. But, and I may be misinterpreting your philosophy — please excuse me if I am, by bringing down civilization and doing away with technology in totality aren’t you (anti-civilization anarchists) guilty, too, of wanting to impose your conception of what’s right and the way things should be on others that may not agree with you? I sort of see a motivational difference — the freeing and autonomy of the individual or small group — opposed to a homogenizing of all into one large group of same (for the left at least). Doesn’t that forcing of will upon the individual or group of another run counter to green anarchist philosophy? Do not get me wrong — I do believe that the current globalization is way out of hand. I am particularly offended by the exploitation of child slaves in factories to make products for sale to make the fat cat fatter.

I am against Bush’s forcing his “Christian Right” (which is neither right nor Christian) brand of “democracy” upon the people of Iraq (or any others for that matter). Like I said maybe I’m misunderstanding the mission of the movement. I do agree with much, but...

TWO: In “It’d Feel So Funny To Be Free” the author brings up a

point stemming from a culture that both embarrasses me as a male and angers me at it being tolerated for so long. She states (quite logically) that the fear this abhorrent culture instills in the female of the species limits a woman’s/girl’s freedom and, ultimately, her individuality. Her response is to quit worrying about possibilities and becoming resigned to the fact that she will be raped and it will be a horrible experience. She claims that this frees her to do things that she otherwise would not. But doesn’t such resignation lead to viewing every male AS her inevitable rapist? Wouldn’t that lead to limited freedom as well? Albeit a qualitatively, and, most likely, quantitatively different limitation.



Just thoughts.

I am so glad that your zine is free to prisoners as I am indigent. I’m due for transfer in a few weeks. When I get where I am going I will write to be put on a list to receive #16 when it is ready.

Again thank you for sending your publication. It has expanded my base of understanding. I am always open to learning, and reading *Green Anarchy* contributed to my education.

Sincerely,

Paul J. DeBauer
T47174, MCSP
P.O. Box 40900
Ione, CA 95640

Anarchy in Spain
GA,

I have just watch the video “Anarchy in Spain”, Good job! The only thing

I don’t agree is in the perspective of the Basque struggle, mostly all about ETA. ETA started at the beginnings of 1960, in the circles of the jesuits. At the first time ETA was some young people (all marxist and nationalist) fighting against Franco, for build a new socialist State. In the late seventies and eighties the situation was complete different. “Democracy” was born. ETA was a rigid military (hierarchy and authoritarian) organization -a lot of the first members went out of ETA, and in some cases ETA killed them for that- but also appeared a new movement: Comandos Autonomos. This was small and autonomous armed groups, some of them anarchist, others marxist, but all nationalist.

Comandos Autonomos now is dead -the State killed a lot of them. And the situation right now is nothing revolutionary. ETA has abandoned almost all their revolutionary (marxist) agenda toward their absolute priority: the independence of what they called Euskalherria... Of course nothing more than an invention, as all nations. For this goal ETA don’t care to shake hands in the backgrounds with the PNV and others. PNV is a big party, right wing capitalist. PNV cooperated with Franco when Franco conquest the Basque country, and the origins of PNV (as the origins of Basque nationalism) are very racist — Sabino Arana, the man who invented Euskadi in the beginnings of XX century their nationalist theories couldn’t be more racist.

The newspapers that people talk about in your video are not better: they don’t have even one deep idea. They spend all the time imaging communities (term of Ernest Gellner) reinventing the history, and in the social agenda they only talk about laws, laws, rights, competitive market... Of course they kinda support some ecological protest and another fights. They have to do that to don’t disappear! But if someday they have success in their fight we are only going to have another democratic capitalist Estate, into European Union and the NATO: nothing more.

Please don’t misunderstand me. I’m against Basque nationalism, and against spanish nationalism too. I understand the oppression in Euskadi, as I understand the

oppression in my city. But what I’m trying here is to response the question you made in the documentary: if there is a place into the nationalist struggle for anarchy. I don’t think so, for three reasons: 1) Some members of CNT are threat of dead by ETA for make a campaign against Nationalism (all nationalism) 2) The nationalist milieu is mostly non-critics not only with civilization, they don’t even criticizes authoritarianism, estate, neither capitalism, besides a Leninist minority. Of course they critique spanish oppression, but so Lenin did with czar’s oppression 3) The other reason is that nationalist don’t give a damn about anarchist. They are a lot of people, some of them capitalists with a lot of money, big business, media’s... And they want to be “realistic”, their thoughts are mostly the same of Spanish State but with other flag. They won’t let never anarchism to form a visible part of the struggle, because they are not interested in give an impression of being “crazy radicals that want to destroy the Estate”. Of course there are a lot of good things in the Basque movement, Ocupas, social center, and so. But these is nothing about anarchist.

That’s my opinion, I can be wrong. However, besides this, I really like “Anarchy in Spain”. By the way, I’m reading Bob Black’s book you send me, *Anarchism after Leftism*. Thank you for send it to me, I’m having a really good time reading Bob, he is as clever as sarcastic.

Yours sincerely,
Anton FDR

No Gods, No Colors!
GA,

Why do you allow yourselves to be tied down to the old world’s Culture with such a bourgeois color? Why do any of us limit ourselves, pin ourselves (like butterflies in a museum) to static, solid colors like “Green” or “Red”? To me, anarchy is all the colors of the rainbow — and more. After the revolution we will discover new colors, innumerable blending and clashing new beautiful colors we can see and touch and feel and taste. “Green” will vanish entirely into the surging and generous love of the universe.

Love and anarchy,
Dimitri

Skeptical Of Lip Service

GA,

As a lady of color – it has become fairly easy to have a cynical view of anything organized or produced by what I perceive to be a whole chunk of white dudes. However your last two issues have been so exciting for me – I’ve recently begun to go over back issues.

I appreciate your critiques of every aspect of the anarcho community, as well as not being overly self-important. Putting out the idea that critique doesn’t equal enemy, is good.

I should have written this letter two months ago – when I was more “pumped” about writing to you all, if you will. But I still wanted to say – there are folks of color very into GA. However having been “burned” several times by anarchists supposedly committed to revolution – I am skeptical of those who pay lip service to challenging patriarchy and racism.

It takes a lot of work to buck these things, for they have been deeply engrained. A shit ton of work!!

I probably won’t be joining any nakedness gatherings out in the woods any time soon – mainly because dealing with mostly all white spaces is draining. People might think they can’t help being “white” – but trust me they can! [when I say white I don’t mean skin color – I mean in the supremacist way]

Here’s to the hope of us all becoming human again! Love and anarchy and all that jazz.

In solidarity, Negrita

Congratulations On Your Zine

Print this,

Congratulations on your zine. Its truly a product of capitalist pigs as you are. Another media perpetuating hate amongst the angry. Promoting violence among the already abused youth. The multitude of glossy photos of violent crimes is no different from the mainstream agencies these pictures come from. It only seems that your zine is a ripoff of the capitalist media you are influenced by and by. Its as if your pseudo-collective were playing into the hands of the hierarchies by creating an illusionary enemy that we can implement our destructive behavior issues towards.

Question your authority and all baby boomers. These are the people

of the “me” generation. Their ego-focused generation has promulgated a world of greed. Mr Zerzan is of the boomers as others in your community. He isn’t afraid of planes. Its just a facade so, like Bush, he can utter fragments of things he has read about and knowing little from experience bathe in the glory of your actions. Is he not a patriarch, but a anarchist bookworm? Sure it is easy to talk the talk let us see the walk if you don’t like to fly. And how did you get to Spain?

Now that we know you write with a pen between your cheeks, out your ass. What is the intention of your collective. Or perhaps this is “top secret”. Well as I read the web page the words repeated are “international reputation” and “mention in mainstream press”. So one could conclude that your editors are trying to achieve fame and fortune in the promotion of violence among the abused youth of society. Let the bullshit fly. There is no spirit behind it and without spirit you’ll find individualistic greed. Transform or die. It could be possible to heal your wounds before going into battle, like dealing with your mommy and daddy issues, or maybe family issues altogether. Hey maybe try consuming less, you could shed 10lbs. or so. Try biking or walking your talk instead of driving that car you over-privileged white trash. Alcohol will pollute your brain and make you the fat lazy-ass that you are. I challenge all you overweight editors to detox your selfish brains and get off your ass and do something for the next generation.

“green light”
grnmnlives@hotmail.com

GA Note: Thanks for your intelligent and articulate summary of our lives, dreams, accomplishments, and motivations. You hit the nail right on the head, you asshole.



Note: This subject warrants an entire issue, and the general theme will probably be expanded upon at length in the Fall issue of *Green Anarchy*, but as we go to print, some amazingly fucked up situations have occurred locally (compounded with ongoing “scene” dynamics), that need a brief and timely response. Names and addresses will be excluded for security reasons.

At the risk of sounding like one of those Maoists who denounce all “alternative” or “bohemian” activity (music, art, sexual exploration, etc) as inherently “counter-revolutionary” and “petty bourgeois” (which is definitely NOT where we are coming from, since we embrace all individual and collective forms of growth and experimentation as a necessary de-civilizing process, open to endless discovery), we wish to warn against certain dangerous tendencies which revolve around “scenes”. It is not what people take interest in which seems problematic, but rather what they discard, mock, or recklessly endanger; namely, the security, privacy, and autonomy of those who wish to take the struggle beyond the self-absorbed scenes we dwell in.

Throughout the three years the current collective has been producing this publication, and the numerous additional years each of us has lived in Eugene, there has been a great number of people who have appreciated and supported this and other insurrectionary projects, but there have also been those who have resented and attempted to undermine these undertakings in some significant ways with their petty insecurities, neuroses, and agendas. This is a separate issue from those with whom we have political, strategic, or stylistic differences, or those who prioritize other activities, which we respect, and will continue to debate with (or not). The problem isn’t that we are mixing with people who have entirely different priorities, focuses, and goals; the problem is that some cannot deal with this situation with integrity, but instead they respond with passive-aggressive, or even worse, authoritarian actions, rather than direct communication or even honest confrontation. Despite their intention to consciously undermine, and in some cases their desire to destroy insurrectionary projects (through lies, slander, and actions), these same individuals consider themselves “anarchists”...in theory.

Without getting into too much detail for (whatever is left of) security reasons, and to only isolate one of a number of situations connected to this, we’ll briefly describe the most recent, and one of the more disheartening, local events. A certain collective which produces a quarterly insurrectionary journal of anti-civilization orientation has had an on-and-off working relationship with an “anarchist” “group house” in town, often using it as temporary or impromptu office space.

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A WARNING TO INSURRECTIONARIES WHO DWELL IN SCENES

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While there are diverging perspectives on tactics, strategy, and general analysis within the house, there has always been a respectful relationship with those who live there and the collective. The only issues ever to come up were those of the liberal, power-tripping, reactionary landlord (or more accurately, slumlord) who also happens to live there. Repeatedly, whenever he has been challenged by any of his tenants on his behaviors or doings (or not-doings), he puts up a smoke screen to divert attention from his slippery actions. Repeatedly, those with the most temporary position in the house, and those who are most controversial outside the house, are used as a way to divert attention from himself. This has happened on numerous occasions, the last being when the publishing collective was being kicked out (and threatened with a complete banning from the house) based on opinions expressed in a recent issue. Not only were these opinions relatively mild, like referring to a columnist in a punk zine as "hyper-enthusiastic" and "overly sentimental", but they were also opinions he had read in a draft copy before he even allowed them to set up an office space in "his" house. As usual, when he was put on the hot seat by the others in the house over his shady behaviors, he decided to turn on some of the only people who have stuck by him when he expressed "unpopular opinions". Joining the chorus of bohemian scenesters who resent that some people still want to challenge the totality of the system rather than escape into their record collections, e-bay, shows, dance parties, movies, voting, school, alcohol, and weed, the landlord felt the need to finally burn a bridge with those he really had little affinity with anyway, but kept connected to for novelty reasons. So no big deal, it needed to happen at some point anyway, it just would have been better to have dealt with it more honestly, and in an egalitarian manner. What else would you expect from a someone who uses his "ownership" privilege to accumulate power over people in his pathetic little world?

Wait! It gets worse. Again, trying to stay as brief as possible, the banished crew came with a truck to move out personal and collective items

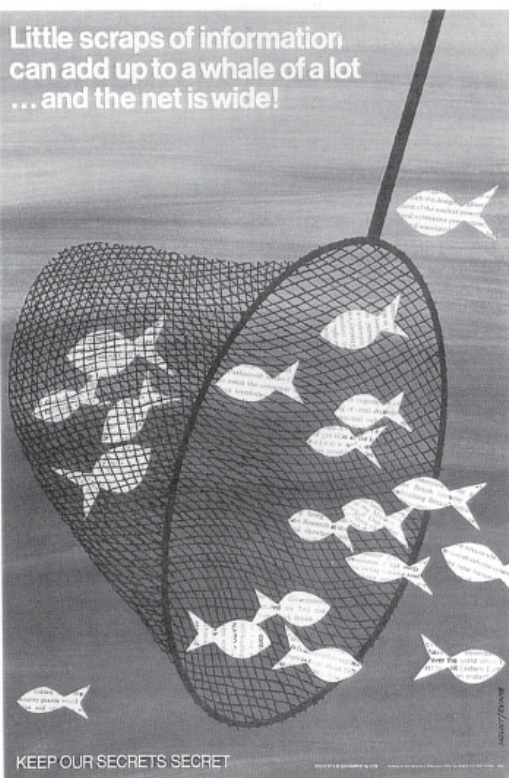
(including a huge waterlogged anarchist archive that was the majority of one anarchist's only possessions, ruined after months and months of neglect by the "homeowner" without any sympathy, let alone remorse). During the moving process, the truck unfortunately got stuck, one thing led to another, and with the help of other housemates, four rickety side-door steps had to be dismantled in order to dislodge the vehicle. The crew finished the hectic move, and planned on returning in a day or two to figure out what needed to happen to fix the steps. Well, the homeowner, assuming the worst (and probably feeling a bit guilty about the damaged archive) and without even attempting to talk to the people involved, decided to send out an email to a huge list of people (not connected to the situation in any way) declaring that this collective intentionally came to vandalize the performance space in the house's basement as retaliation for being kicked out. **Not accurate on any level.** And to finally commit the ultimate act of betrayal and snitch behavior, listed the first and last names of the people he believed to be connected to this underground publication (some of whom have been fairly public with their connection, while others have very systematically attempted to stay "off the radar") and posted it on his website to be infinitely reproduced throughout the internet. Upon closer examination of his site, details of this collective's relationship with the house, and landlord, have been posted in the past, in direct conflict with previous agreements. It is also important to note that this is also occurring while grand juries and investigations on local, state, and national levels are perpetually in progress.

"Why are you telling us this?" you might ask. Well, one, to let you understand just a fraction of the bullshit that goes on in this scene, but mostly to point out the kinds of behavior that are fairly common in the hundreds of scenes like it. We would also like to remind people, that those who are at less risk from direct state repression, or who do not directly challenge the system, do not typically take seriously the repercussions of their own, or anyone else's actions. Like kids playing in a sandbox, they are oblivious to the "real world". Add to this unhealthy dynamics like resentment, property, selfishness, lack of integrity, and power, and you have a dangerous recipe for anyone trying to dwell within an infantile and privileged scene while also attempting to carry on a war with the system. The most troublesome thing is that this dangerous behavior is tolerated by other anarchists (even if they "take issue" with it). Confrontation is usually avoided, people are never held accountable (we don't mean in any sort of judiciary way), and the scenester feels he can get away with it, or that his behavior is acceptable. This is often the mentality of scenes. They

are escapist playgrounds for spoiled brats, and hazardous minefields for insurrectionaries. They are often hostile to militancy because it endangers their comfy existence. They are often built on and maintained by superficial connections and popularity contests, and filled with drama. We're not suggesting self-isolation; in fact, that would not only be unhealthy, but suicidal; but instead, to have clear, open, and honest relationships, know who you can trust, and on what level, and who you cannot.

To the treacherous and deceitful landlords who cry when they can't vote for mayor and whose idea of revolution is a neighborhood association, your day will come. To the egocentric power-trippers, who must enforce their moralist agenda on others, you are also my enemy. And to the cowards who stand by because they are too feeble or unwilling to act because of the social repercussions, you are useless. If we cannot stand up to petty tyrants and abusers in our "communities", what hope is there against anything bigger? It would be nice if, as some have suggested, "we could all put our differences aside, and get along," but this is naive and unrealistic. The best we can hope for is to connect with those we love and trust, and fight the system on our own terms, without the obstacles and drama of pathetic scenes.

by Dan D. Lion



News from the Balcony

with Waldorf and Statler



Bedtime for Petty Symbolism

When you're as old and as wrinkly as ol' Waldorf and myself, every death of a fellow senior by relatively natural causes usually only serves to remind you that your own turn is likely not that far off; Reagan's passing, however, more simply serves to remind us that every politician, every empire, eventually has its last sunset. And while the death of any and every bureaucrat is without question a Good Thing, we are a bit bemused at some of the reactions to his recent transition from vegetable to fertilizer.

No, it's not the hyperbolic pious eulogies of the revisionist media flying all credibility at half-mast—

what has us scratchin' our flaky pates is the reaction of so many in the anarchist milieu. Sure, while Waldorf and I will always remember Ronnie from the silver screen (when it still was silver), we don't really care to make a big fuss now. It strikes us that to distinguish between one blood-sucking puppet of statist power and another only seems to send the message that *we just need wiser leaders*.

To put this into more germane terms, every time some young anarchist makes a flyer for a protest march or a rock concert with Bush's face on a monkey body, she or he casts a practical vote of support for Kerry or Gore or Nader or some other little runt. Every IMC photo of a Bush puppet wearing a cowboy hat at generic ritualized protest #5,718 confirms the notion that there's something wrong with the administration, not the system. Every computer-assisted placing of a crosshairs over a president's face that doesn't also include the loyal opposition's candidates, all the way down to the "radical" mayoral candidates, can only exist as a call to reformism.

Bring your parades, we got plenty of rain!

Here's to hoping that we are not eulogized by PBS

On the topic of resurrecting the dead, I cannot imagine a worse fate than allowing the callowed hands of the media establishment to inter the body of one of our own for their necrophilic pleasure. The PBS documentary series "The American Experience" is bad enough with vapid crap like entire hours devoted to the Alamo or the Golden Gate Bridge. When they decided to attach strings to poor dead Emma and drag her in front of America I doubt very many of today's audience saw their experience in her lifeless and tamed form. But, as we know all too well, the point of these sorts of exercises is not the legacy of some dead lady or even the fact that her politic is very much alive, but the illusion of PBS as having some sort of relevance in the world at large. You see the Black Bloc on the six o'clock news and then a sober documentary about how insane "those" people were eighty years ago and you can sleep well knowing that the world is just turning on its axis.

There truly is nothing to see here.

Self-Managed Irrelevance

While the event has not happened yet, there cannot be high hopes for the Occupied Territory gathering planned for Central California. Originally billed as a kind of unity experiment halfway between the heart of both Southern and Northern California, there seemed to be some hope for the gathering. Younger people, through sheer willpower and energy, have a greater chance of bringing together a bunch of older, "experienced" anarchists and radicals than yet another gathering organized by some people's committee for the whatever of whoever. Sadly, the organizers decided to take a different route, taking the concept of ad hoc to another level. To wit, "we were going to make the gathering in Fresno this summer completely self managed by the participants of the gathering. Now you the participant, and not some vanguard of individuals, will decide the content of the gathering and the workshops, skill shares, and speakers that will be appearing at the event."

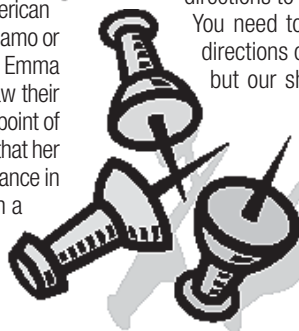


If you didn't catch the 'subtle' dig in there, the OT collective are making the point that those who organize an event—with an agenda—are a vanguard! That's right, if you plan on bringing speakers who might attract an audience, or workshops that people may be interested in attending you might as well fess up and declare yourself the godforsaken central committee. Today a gathering, tomorrow the Party, then the world!

It is not necessary to point out that self-management is only possible, or relevant, when you have standing relationships with a group of people (like the people you work with), because that would only discourage what is sure to be an amusing weekend. That is, if you actually make it to the event, which may not be as easy as you might think, as the organizers (who are not a vanguard and are not managing anything) are only going to divulge the location of where the event is actually going to be held for two hours. "We will be meeting you in Fresno... from 3pm-5pm. If you cannot make it to the park to get the directions to the gathering, then you will only have one other option.

You need to have a friend go for you, and call you and give you directions on a cell phone..." Not only do we not have cell phones, but our shuttle bus only runs till 2 pm so that we can pick up knick-knacks and snacks at the local Woolworth.

Boo! Hiss!



Note: All rainbows, puppy dogs, and candy-coated criticisms have been temporarily removed from the premises.

Activists of the global village,

As you may know, in the forthcoming summer, the Olympic games will be held in Athens, the city where we "breathe", live, and act. As you also may know from your own experience the games reproduce and support the sports of dope and anabolic, the civilization of fake and conformist culture, of overconsumption, of commercials and marketing, of the multinational corporations. They compose a crucial point of reference to the globalization of the new order of brutality, as this is expressed by the downgrading of our life, the intensiveness of production, the working "accidents", the reduction of social, political, and individual rights, the huge increase of repression and the rise of control and oppression against the social protest and disagreement.

Olympic games are not a detached event that concerns only Athens in the year running. They are enrolled in the frames of globalization of the market, of order and security. Therefore they have to be seen under this point of view by the eyes of the movement against the globalization of capitalism.

Antiauthoritarian movement is a collective with a catalytic involvement in the antiglobal demonstrations in Salonica on June 2003 (it also organized a successful and massive antiglobal festival those days) and grows in anti-institutional forms of action and resistance. A.M.'s priority is the opposition to the social, political, and cultural logic of the system with several actions, reoccupation of places, etc. Under this point of view, on June 2004, we organize a festival against the Olympic games of corporations, stakes and subculture and their globalized dimensions.

We invite you to participate and contribute with your actions, quests and capabilities, so that we intensify our effort to bring, through our contact during the games, the antiglobal movement in the front part of the stage.

*With solidarity,
Antiauthoritarian Movement*

P.S. Our English is not at the best level but I hope you'll understand the text.
You can also visit our site www.resistance2003.gr

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Reagan Is Dead!

*i've been waiting for this day for almost two decades
really, since i became politically aware.
i had always thought of the parties or riots
which would follow this momentous news.
while it is satisfying that he had a long, drawn out death,
somehow it is anti-climatic...*

*it really means very little,
just one of so many pigs who needed to go.
yes, it was anti-climatic, and we did not riot,
but instead, i drank a beer with some friends,
after putting in a new garden,
so we can get a little closer to our nourishment.
(and we named our compost heap after him,
because we piss in it.)*



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Due to the increased workload of an ever-expanding project and in an attempt to get more diversity into the editorial voice, we are currently looking for 1-2 dedicated folks to help out with one issue, with the possibility of a more permanent relationship if it works out for both parties. We are looking for people willing to re-locate (at least temporarily) to the Eugene area for a minimum of two months.

Special Skills of Interest Include:

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If interested, contact:

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Issue #15 (Winter 2004) features:

"The Psychopathology of Work" by Penelope Rosemont, "Fawda" (an anarchist look at the Palestinian struggle) by the Friends of Al-Halladj, "Within the Realm of a Dying Sun: The U.S. Military Continues to Get Hammered in Iraq", "The Way of History — Today" by Thomas Manning, "Impassioned Violence, Justified Violence", "Recovering From Western Civilization: An Interview with Chellis Glendinning - Part II", "Electric Funeral: An In-Depth Examination of the Megamachine's Circuitry" by the Havoc Mass, "Notes On Summits and Counter-Summits", "Riding the High of Cancun and the Dangers of a Crash" by Blackbeard, "Under the Palms of Miami... This Season's #1 Tourist Trap" by E. Lou Civ, "it'd feel so funny to be free", "Feral Visions: A Journal of an Anti-Civilization Roadshow" by Felonious Skunk, "Notes on the Function of the Outlaw as Anti-Role" by Thomas Tripp, "Resisting the Neoliberal Discourse of Technology", by John Armitage, "Reclaiming Thoreau for Anarchy", "Colonization, and Self-Government and Self-Determination British Columbia" by Insurgent-S, "News from the Balcony" with Waldorf and Statler, an excerpt from "The Garden of Peculiarities" by Jesus Sepúlveda, State Repression News, Political Prisoner Listings, Reviews, and Letters. This issue also contains the special "Back To Basics, volume two: The Problem of the Left", which includes: "The Nature of the Left", "Leftism 101" by Lawrence Jarach, "Liberation, Not Organization" by A. Morefus, and "The Left-Handed Path of Repression" by Crocus Behemoth. And, of course, extensive Direct Action Reports, including: Ecological Resistance, Anti-GE Actions, Indigenous and Campesino Resistance, Anarchist Resistance from Around the World, Political Assassination Attempts in 2003, Anti-Capitalist Resistance, The Wild Ones Fight Back, Animal Liberation Actions, Further Symptoms of the System's Meltdown, and Prisoner Uprisings and Revolts. (72 pages)

Issue #16 (Spring 2004) features:

"Nostalgia" by Sky Hiatt, "What I Wish I Had Said September 12, 2001" by an anonymous nihilist, "Theses On Anarchism After Post-Modernism" by Bob Black, "Reclaiming the Tao Te Ching for Anarchy", "Patriarchy, Civilization, and the Origins of Gender" by John Zerzan, "The Witch and the Wildness" by Kevin Tucker, "Biotechnology: Public and Private" by Rene Riesel, "Lights, Camera, Action!" by The Grievous Amalgam, "The Revolutionary Imperative of Going Native" by Rob Los Ricos, "Insurrection in Australia" by Dave Antagonism, "The Animal in the Dark Tower" by Ran Prieur, "Everything that Plummets Must Converge" by Dan Todd, "Let the Olympic Games Die in the Land They Were Born" by Greek Anarchists, "Summits, Counter-Summits, and Social War" by Wolfi Landstreicher, "The Future Is Unwritten (let us keep it that way)" by anonymous autonomist, "News from the Balcony" with Waldorf and Statler, "The Garden of Peculiarities" (fragment 8) by Jesus Sepúlveda, a report on the 2004 BASTARD conference, "The Nihilist Dictionary: Niceism", "Feral Visions" gathering info, earth liberation actions, indigenous and campesino resistance, prisoner uprisings, anarchist resistance, anti-capitalist/anti-government actions, "Symptoms of State Meltdown", political prisoner listings, state repression news, reviews, letters. It also contains "Back To Basics volume three: The Rewilding Primer" by Green Anarchy and the Wildroots Collective, which features: "The Journey from 'Civilized' to 'Primitive' Living" by RedWolfReturns, "The Question of Cultivation" by Wildroots, "This Is Anarcha-Herbalism" by Laura Luddite, "The Feral Fury Unleashed" by Gimili, "Intuition as a Crucial Part of Rewilding" by ardilla, introductions to various earthskills, a look at bioregionalism and native plants, rewilding references, and more. (76 pages)

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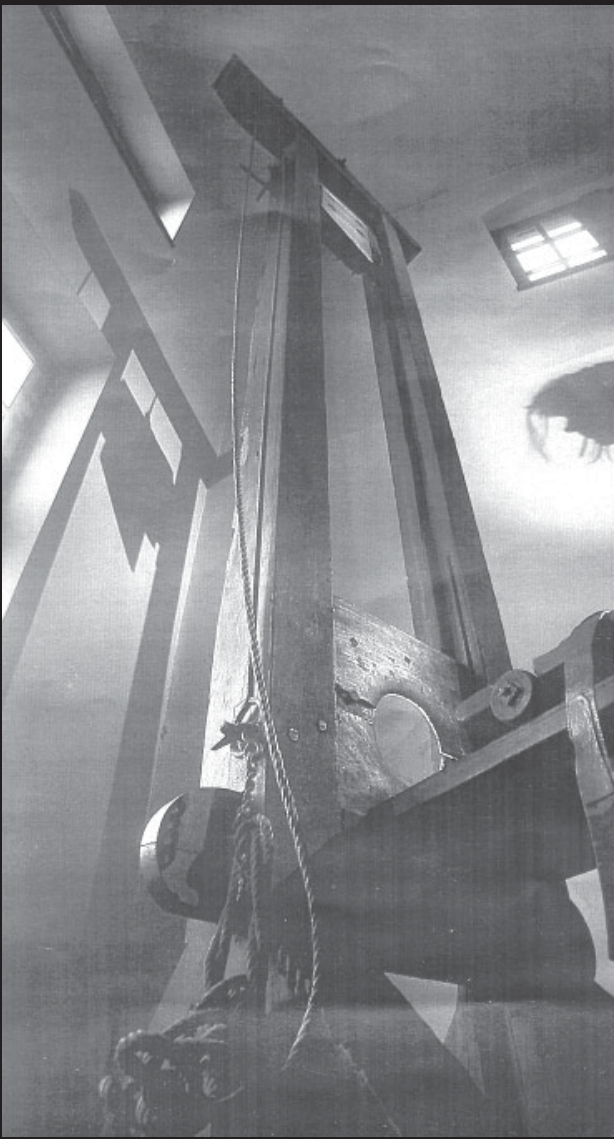
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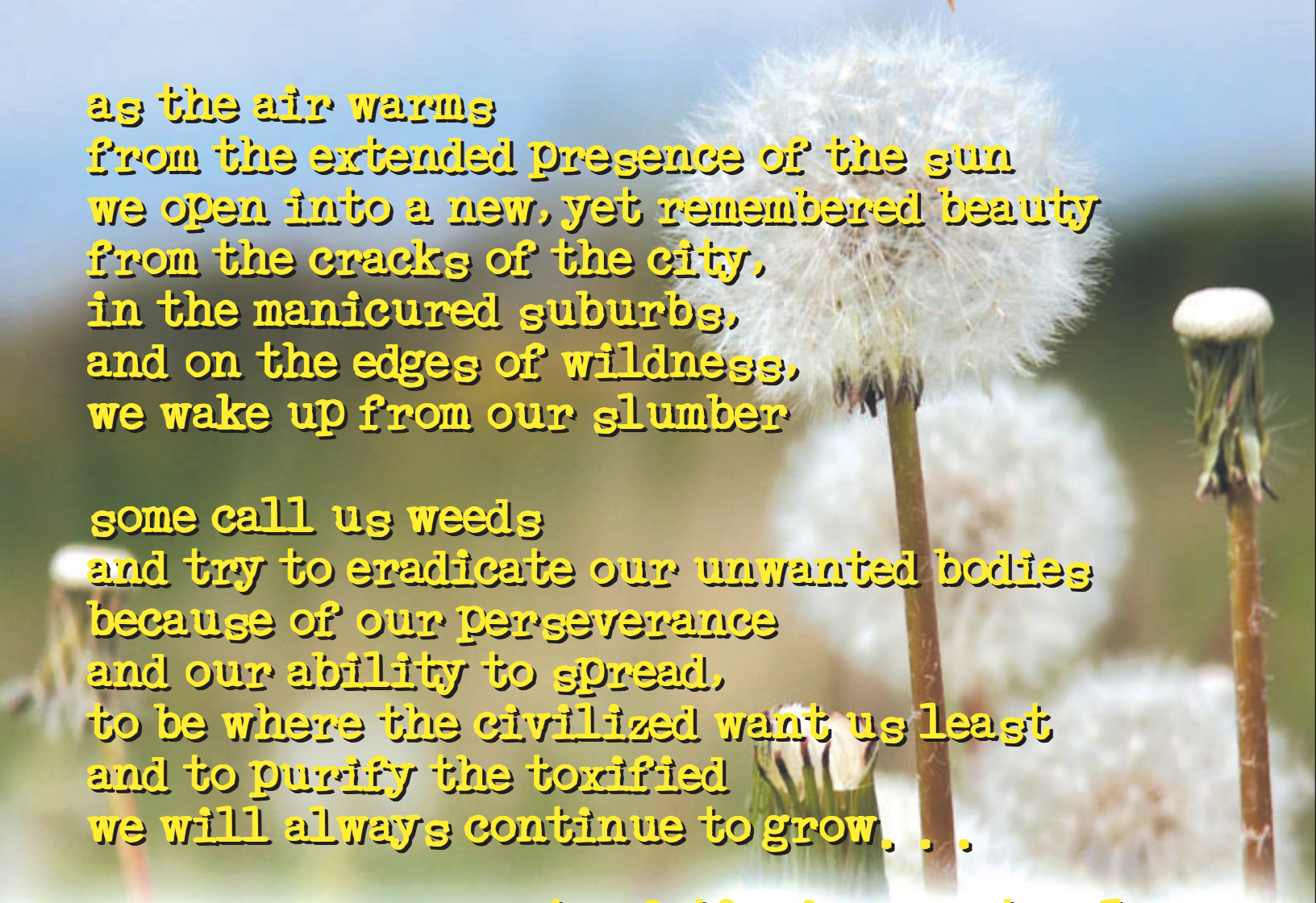
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